CAMPIAN ENGLISHED.

OR

A TRANSLATION

of the TEN REASONS, in which

EDMVND CAMPIAN

(of the SOCIETIE of IESVS)

Prieſt,

inſiſted in his Challenge,

to the Vniuerſities of

Oxford and Cambridge

Made by a PRIEST *of the Catholike and Roman Church.*

Vidi mulierem ebriam de ſanguine Sanctorum, & de ſanguine Martyrum IESV. *Apocalyps. c. 17.*

Printed with Licence.

M. DC. XXXII.

Let the courteous Reader be pleased to correct the faults escaped in printing as followeth:

Pag 24. lin. 17. Shill, *reade*, skill. 30 6. so, *reade*, so. 37. 16. ob, *reade*, of. 16 payers, *reade*, prayers. 42. 5. Tohy, *reade*, Tobie. 49. 16. achowledgeth, *reade*, acknowledgeth 71. 11. suth, *reade*, such 91. 6. vnworthiby, *reade*, vnworthily. 98. penult. exhihited, *reade*, exhibited 97. 19. moning, *reade*, mouing 20. fast, *reade*, fasts. 119. 2. vohappie, *reade*, vnhappie. 20. manntrs, *reade*, manners. 147. 18. it, *reade*, in. 178. 15. testore, *reade*, restore. 183. 12 in, *reade*, is. 189. 1. bryas, *reade*, bryars.

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The Translatour's EPISTLE DEDICATORIE to the ENGLISH FATHERS of the Societie of IESVS.

MOST *Vertuous, Reuerend, & Learned MEN*; To whome should I rather addresse this my small labour, then to yourselues, who are partly interessed in the *Person*, whose Worke is here translated, since you are all members of that *Societie*, in

which he dyed: partly, in the *Cause* with him, since you haue deuoted yourselues to the propagation of that Religion, for which he dyed? In which Combat no doubt he well remembred (though in a different sense) those words of a holy Father: (a) *Moriar, ne moriar.*

(a) *August. l. 1. Confess. c. 5.*

The Worke, which at this present receaues from me, an English tincture and dye, is in its *Originall* of such worth, that I neede not to marchandize and stall forth the valew of it, seing your owne Iudgements can best censure thereof. For I presume, that di

uers of you haue (I will not ſay, read, but) euen ſtudyed the Booke itſelf. Only this I will maintayne, that the Authour hath here in diſcourſing of the ſupreme Myſteries of the Catholike Fayth, inueſted (as it were) and cloathed them in ſuch roabes of ſpeach, as beſt ſorte to their *Reuerence* & *Maieſty*; ſince a Man is able to glaſſe in this ſmall Treatiſe, the full perfection of Elocution and Oratorie.

His Vertues, Learning, Chriſtian feruour, and Reſolution, I will not here endeauour to diſplay; for I grant, I am not able to penſill them

forth; Who was in his owne time reputed (by his enemies) *euill*, becauſe he was remarkably *good*; And whoſe Centrall cogitations were euer fixed vpon the gayning of Soules, for which (as aboue I intimated) he dyed the *death of Saints*: Who now ioyeth, in that he then lamented; and laugheth, in that he wept: (*b*) *Qui ſeminant in lachrimis, in exultatione metent.*

(b) Pſ. 125.

Now for my more peculiar dedication of this my Translation (beſides the reaſons aboue ſett-downe) my owne reſpectfull affection towards your *Order* inuiteth me there-

to : Which affection is not grounded without iuſt cauſe. For you are the *Men* (I meane your *Order*) deſigned to repayre &re-edifye the decayed Walls of the Cittie of God: you are the *Men*, whoſe prouince and charge is not only to re-eſtate the Catholike Church in ſuch Countries, out of which she in former times hath beene vnworthily exiled; but withall (to ſpeake in the *Idiome* of the Prophet) to (c) *enlarge the place of her Tents, and ſpreade out the curtayns of her habitation, euen amõg the Gentils*: you are the *Men*, whoſe function in Catholike

(c) Eſay. c. 54.

Countryes is ſo to *organize* (as I may ſay) the Soule of youth, as that it may receaue the *Information* of Learning and Pietie: you are the *Men*, who doe indoctrinate your Penitents and followers (howſoeuer *Hereſie* and her Attendāts barke to the contrary) in true Allegiance to their Temporall Soueraignes; And therefore not vndeſeruedly was that worthie Souldier, the *old Prince of Parma* (once Gouernour of the Low-Countryes) accuſtomed to ſay, *That for keeping of a Towne in dutie and Loyaltie to the Ciuil Magiſtrate, he had rather haue it fortifyed*

with a Colledge of Iesuits, then with a Garrison of Souldiers; since by the one (sayd he) Obedience is procured chiefly through seruile feare of man, by the other through feare of God, and of their Soule's perdition: To conclude, you are the *Men*, who not only by *Inherencie*, but euen by *Production*, may be iustly stiled Literate and Vertuous; since you no lesse plant these Qualities in others, then you enioy them in yourselues. So desirous you are to spreade and fructifie in all worthie and charitable Actions. But what is here your remuneration and Reward? Giue eare vnto the

Prophet, & exult: (d) *Qui docti fuerint, fulgebunt quasi splendor firmamenti; Et qui ad iustitiam erudiunt multos, quasi stellæ in perpetuas æternitates.*

[d) Daniel 6. 12.

I would not be thought by anie, as if I were perswaded, that besides yourselues, the Church of God were not furnished with manie others, who most painefully labour in the Vineyard of our Lord, much enriching and cultiuating it, by their pious endeauours. No. God forbid, my Affectiõ should so farre transport my Iudgement. For I (euen with ioy) acknowledge, that there are through-

out all countryes of Christendome, (and euen among my owne Ranke of Priests in England) manie others, most learned, most zealous, most religious, most laborious in the spirituall good of their Christian Bretheren; & who would be readie to engage their bloud for the Saluation of Soules. For here we must rest assured, that as in the *Celestial*, so in our *terrestrial Ierusalem*, (c) *Multæ mansiones sunt*, there are manie different states and Professions of men; yet all (though by seuerall wayes and courses) leaueling at one and the same Marke.

(c) Ioan 14.

Only this I say (*most Worthie Men*) & this at all times I wil say: The Church of God hath receaued that comfort & benefitt by your *Order*, as that Luther and his broode (for *Truth* and *Falshood* euer moue about one and the same *Center* of Religion) had made farre greater incursions throughout Europe, had they not beene withstoode and beaten back by Perswading, by Preaching, by Writing, by Prayer, by exemplarie liues, and by diuers other forcible meanes of Men of your Profession. This then being a veritie vndeniable, the lesse is anie one

to marueile, why I doe dedicate this my ſmall worke to you, ſince I ſee, you ſo peculiarly dedicate yourſelues to God. And thus humbly beſeeching you to vouchſafe (now and then) your charitable remembrance of me, in the times of your chiefeſt Deuotions, for the expiating of my maniefold ſinnes, I ceaſe euer continuing.

Your's in all reſpectfull
Obſeruancie.

THE TRANSLATOVR'S EPISTLE TO THE READER.

COurteous *Reader*; Hauing euer allotted (for my priuate ſtudyes) certaine howers from the dailie exerciſing of my function of *Prieſthood*; and lately vnbethinking me, what profitable labour I might vndertake, whereby others might be bettered (for I willingly acknowledge that Principle: *bonum eſt ſui diffuſiuum*) my imagination could not fixe itſelf more firmely on anie other *Subiect*, then in tranſlating *the Ten Reaſons*, which contayned a

Challenge made to both the Vniuersities by that Blessed Saint, *Father Campian* of the *Societie of* IESVS; Who after much spirituall good by him donne, suffered death in Queene *Elizabeth's* dayes; he so purchasing life, by loosing of life: Who might then well expostulate with his Enemies in the words (not *comparatiuely*, for that were blasphemie, but *alluſiuely*) which our Sauiour did with the Iewes: (a) *propter quod opus (bonum) me lapidatis?*

(a) *Ioan c. 10.*

Now touching the Booke here translated; it is in the Latin Originall most exquisit, both for the *Arte* therein, and for the *Matter* veyled vnder the *Art*. And for the first; Whereas *Rhetorike* chiefly consisteth in applying *Reason* to the *Imagination*, for the more easie inuading and mouing the *will*, that it may

giue an assent to the *Vnderstanding*, this poynt is so fully performed by the Authour, as that I thinke, euen therein, it may ouermatch any so small a part of Tullie's Works. For to insist a litle in the stile or Dialect of writing: We finde therein such *proprieties* of most significant words, where he vndertaketh to deliuer a thing in proper tearmes: such swelling *Metaphors* (yet not forced) here and there dispersed, for the encreasing of the sense: such choyce vse of *Frequentatiues*, and *Diminutiues*, when either the poynt expressed is often iterated, or through an Extenuation is to appeare litle in the Reader's eye: such vehement and ingeminated *Interrogations*, for the greater asseueration of the matter discussed: such short *Transitions* & deliueries of himself in few words, when either

the

the ſubiect expreſſed was donne in haſte, or when but incidently it is ſpoken of; ſuch preciſe *Climaxes* or *Gradations* of words (eſpecially of *Epithets*) placed in order, that thereby the ſenſe may by degrees riſe, and become more full: briefly (to omit manie other ornaments of Speach) ſuch elegant *Apoſtrophies* to the Vniuerſities, and other cloſing *Epiphonemaes* and *Acclamations*, when the poynt hath beene largely amplifyed, or fully treated of: And all this is performed with that περιφρεια and perfection of Art, as that if we do take away anie one word, and inſert in its place any other *Synonymous* word, the ſenſe partly quayleth. We may adde hereto the compendious *ſhortnes* of his ſtile, and the *loftines* of it. The *ſhortnes* (it being voyde of all ſpinoſitie & *obſcuritie*)

exacts more cunning, and the rather in reſpect of the plentie of the Matter, which thoſe few Leaues doe inuolue. For we ſee, more skill is required to draw a curious picture, in a litle Table, then in a large. Now the *ſublimitie* of the ſtile is ſuch, as that through manie *Schemes* and *Figures* of Oratorie, it may be well called *Cothurnall* and ſtatelie; his pen indeede flying therein a higher pitch, then euer *Phaëton*, who (according to the Poets) was carryed in his Father's chariot. Which Circumſtance of writing implyeth a farre greater difficultie, by reaſon of the peculiar ſubiect it being matter of Diuiuitie and Controuerſies in Fayth. And yet euen in this poynt he obſerueth that τὸ πρεπὸν or *Decorum*, ſo much exacted in true Rhetorike: for where the ſubiect to be

expreſſed, is not of anie ſublime, but of a meane and low Nature, there his words runne low, and he in ſuch places purpoſly vſeth certaine *Flats* and *Playnes* in his ſtile; which reſemble humble and pleaſant vales, ſeated among loftie hills.

Beſides all this artificiall furniture of Speach, there is found a wonderfull *Chriſtian fervour* in his words, well diſcouering his vndanted ſpirit, and firie deſire to ſuffer for the Catholike Religion, which fire nothing but his owne Bloud could after extinguish; And accordingly he had that felicitie granted him, as to (*b*) *wash his robes in the bloud of the Lamb*: Happie man! who by once looſing his Breath, performed a double death; by the one he ſatisfying the due of *Originall* ſinne; by the other, his particular ſinnes: Whoſe (b) *Apoc.* 7.

death was so working and mouing with *Doctour Case* of Oxford (the greatest Philosopher, that our English Vniuersities haue brought forth in this time) that diuers moneths after the execution of *Father Campian*, and *Mr. Sherwin* (that most holie Man) the *Doctour* being in London, and beholding their heads & quarters vpon long poles ouer one of the Cittie-gates, saide in great vehemencie to one in his companie: *Concionantur & adhuc, & adhuc; their dead bodies preach to this day, euen to this instant.* And to proceede further; this Apostolicall man (I meane *Father Campian*) being vpon the ladder, and readie to be cast of, tooke these words of the Apostle for his Text, to discourse of to the people: (i) *Spectaculum facti sumus mundo, & Angelis, & hominibus*; a

(i) 1. Cor. 4.

ſentence the moſt appoſite and choiſeſt (in reſpect of all circumſtances) that the New Teſtament could affoorde. But the Officers would not ſuffer him to proceede forward. In like ſorte, he at that time looking vp towards the ſunne, ſayd to his fellow-priſonner M. Sherwin: *Be of courage, Man; within this hower both of vs (through Chriſt his mercie) ſhall be farre higher aboue the ſunne, then now we are vnder the ſunne.* By which paſſages we may eaſily ſee, how farre he was from all conſternation & diſmaydnes, being indeede moſt preſent to himſelf, as one repleniſhed with heauenlie comfort and reſolution, and iuſtifying in himſelf thoſe words of holie Writt: *Anima mea in manibus meis ſemper.*

But to returne to the Booke: All

this curious ſtructure of words, ſerues but as the mother-of-pearle to encloſe within it the pearle itſelf, which is the *Matter* and *Subiect* there handled: For vnder his lines are briefly contayned moſt choaking and vnanſwerable Arguments in defence of our Catholike Religion; ſince the materialls of this Treatiſe are indeede an abbreuiated draught of all chiefe Articles of Fayth, controuerted betweene the Proteſtants and vs; branching itſelf forth into all thoſe principall heads of proofes, which other more copious bookes doe at large vnfoulde: So as the huge and learned Volumes euen of *Cardinal Bellarmin's* Controuerſies may not vnaptly be called a *Scholia*, ſeruing to paraphraze and commēt this *litle-greate worke*. Which *Diamond-worke* (for being ſmall in

quantitie, it is moſt preciable) hath gayned (through its owne worth) ſuch a hand of eſtimation in the Church of God, as that in moſt Catholike Countryes, it hath enioyed the Honour (a priuiledge not granted to anie man's writings in this Age) to haue beene commonly printed and bound-vp togeather in one Volume, with the ſmall workes of ſeuerall moſt ancient and learned Fathers, treating of the like Subiect in generall Controuerſies in Fayth; as with *Tertullian de Præſcriptionibus, Vincentius Lyrinenſis contra Hæreſes, Cyprian de Vnitate Eccleſiæ, and Auſtin de vtilitate credẽdi*: Fathers, of which the yongeſt liued within foure hundred yeares after Chriſt his Aſcenſion. Neither is the coniunction of this Treatiſe with the anciẽt Father's Works donne without iuſt

cauſe ; ſince I dare pronounce it (not as an amplification, but) as a meaſured Truth, that (not ſpeaking of holie Scripture) *ſo much doctrinal matter of Fayth, and ſo much Oratorie, delivered in ſo high a key, were never ſince Chriſt's time, comprehended in Latin within ſo few leaues.* And thus much touching the Booke in its Original.

Now concerning the *Tranſlation*: It is donne faythfully, & wholy agreable to the ſenſe of the Authour, and is as litterall, as the English with anie elegancie (according to my shill) will weill beare with the Latin: The ſame frame and forme of ſpeach (I meane, the ſame *Figures*, *Cæſures*, and *Cadences*, of the Latin) is preciſely (as much as poſſibly may be) kept in the English. And though in the cenſure of manie it

hath beene imagined, that the English tongue would not well ſuite with ſo high a ſtile, and that (perhaps euen for this particular reaſon) this Worke hath beene forborne to be tranſlated by anie English Catholike; yet in my iudgement the English (after tryall once made, and good ſtoare of words at hand) doth euen in this poynt well comport with the Latin, and is thereby rather much aduantaged & graced, then preiudiced; And the Tranſlatour is much eaſed herein, as hauing in a readines ſuch curious moulds or frames of Elocution, to caſt his matter in. This libertie I haue taken to my ſelf, that (now & then) where an English word of a more full ſignification, by way of a Metaphor or otherwiſe, doth occurre, then the Latin affordeth (&

this ſome times falleth out not by reaſon of any defect of the Authour, but through the fullnes of the English) I make choyce of the ſaid English word for the greater redundancie of the ſenſe. In like ſort (here and there, though rarely) I haue inſerted a word or two, to make the drift of the Authour to appeare more turgent and forcing in the English (and, thereby to begett a *Pathos* & to moue the Reader, more fully) then the compendious shortnes of the Latin (being tranſlated without anie addition) would carrye. But now will anie illiterate *Literaliſt* (who dwelleth only in the bare letter of the Latin) finde fault herewith? Yf any of that ranke doe carpe thereat, let that man know, I hould him to be ouer ſeruilly *Grammaticall*, and to taſte ſtrongly of *Pe-*

danticall Scholariſme. My proceeding here, is moſt warrantable: For ſince *Words* are the images of the *Notions* of the Minde, why should we not lay on the fayreſt coulours of ſpeach, that our skill can afford, it being directed only to make the picture to appeare more liuelie? and that the *Words* may ſtrike the *Imagination* (and conſequently the *Will*) more intenſely? I euer here except, where the Subiect of the Tranſlation is the *ſacred Writt* of God, in the tranſlating whereof a literal playneſſe is the beſt Eloquence; and want of Art, the chiefeſt Art; ſince this Subiect cannot brooke, either adding to, or taking from.

I doe not here intimate the leaſt touch, as if anie blemish were in the *Autographon*, or that it were poſſible

for any Translation to equall it. No; silkes dyed (we euer see) do loose the glasse & beautie of their primitiue coulours; And *Campian* translated, much diminisheth the luster and grace of *Campian* in the Original. But how soeuer this my Translation will be entertayned, it is vndertaken; *first* and *principally*, for the good of those, that vnderstand not the Latin; since pittie it is, that such a *Maistre-peece*, as this, wrought by an English Man, should be concealed from Men, for their being *meare English*: *Secondarily*, to vindicate and redeeme this Worke (so farre as in me lyeth) from the indignitie and wrong it suffered from the penne of one *Stock*, a Minister in London; who (being, as blockish, as a stock) some twentie yeares since, translated this Treatise with the

ſhuffling, ſillie, and weake Anſwer thereto of D. *Whitaker's*, *Father Campian's Aduerſarye*. But that *Stock* did ſo adulterate and depraue this Worke, as that I grant, it much grieued me to ſee it paſſe vnder ſo rude and groſſe a fyle; his labour tending only to contaminate and ſoyle the beautie thereof with his durtie quill.

But to leaue this poynt, and to turne myſelf to thee (*good Reader*) if thou be Catholike, I could wiſh thee to peruſe this Treatiſe for thy greater corroboration and ſtrengthning; if a Proteſtant (as, ô, too manie thouſands in our poore Country are) then for thy inſtruction and Conuerſion. And if thou remayne in this latter ſtate, implore God to giue thee his *Grace* to embrace his Truth, on what ſide thou

ſhalt finde it to be. But theſe thy prayers are not to be made with a tepiditie and could indifferencie, but they are to be powred out inceſſantly, vehemently, and ſtrongly; that ſo thou maiſt ſay with the Prophet, (c) *Proſtraui ego preces meas*; (c) *Ier.* 38. ſeing *Prayers* in zeale and feruour of hart are a pleaſing and gratefull *Sacrifice* to God; if not ſo performed, then no *ſacrifice* at all, ſince here the *Altar* is without fire. But I will not enlarge myſelf anie further, for feare my *Porche* be ouer great for the *Houſe*, and therefore with this I leaue thee, and reſt

Thine, in our Saviour
IESVS-CHRIST.

To the
most Learned and Celebrious
ACADEMIANS
of Oxford and Cambridge
EDMVND CAMPIAN
wisheth Health.

WHEN this yeare past, by my chosen institution of life, and commaund of my Superiours (Most excellent Men) *I returned into this Iland, I did finde stormes much more boysterous and rugged vpon the coasts of England, then those, which I had lately escaped in the Brittan Ocean. After I had entered into the hart of the Realme, I saw nothing more vsuall then vnusuall punish-*

ments; nothing more certaine, then vncertaintie of danger. I closed myself togeather, as well as the present state of things would permit, being mindefull of the Cause, mindefull of the Times. And for feare, that perhaps I should be apprehended, before my entrance-in was rumoured, I presently did set downe in wryting, Who I was, that was come; What I sought after; What manner of warre, and against whome, I did proclaime. The first draught of it, I euer kept about me, that, if so I were taken, it also with me might be taken: A Copie thereof I delinered to a friend, the which (truly without my intention and priuitie) was made knowne to manie. The Aduersaryes doe with great indignitie and atrocitie entertayne this Wryting being diuulged; And among other things, they most maliciously insist vpon, that I being but One, dare in matter of Religion send

this

this Challenge to them All; *Although it is certaine, that I should not be alone in this Combat, if the disputation might procede by publike Warrant.* Hanmer *and* Clark *haue shaped an Answer to my Demaunds. What was it at the length? Most idle and friuolous. For not anie answer sorting with their honours, but* one *they giue, which* one *they shall neuer giue:* We embrace your challenge, the Queene promiseth open securitie, make haste, and fly ouer to vs. *In lieu hereof, these two blotters of paper crye out, with a multitude of obstreperous words:* Fye of thy Sodalitie, thy seditious molitions, thy arrogancie, thou art a Traytour, doubtlesly a Traytour. *Ridiculously! Why do Men, as if scarse they enioyed but their fiue senses, make such profusion and waste of labour, charges, and their owne reputation? But as concerning these two (of*

which the first out of Religion vastly runneth vpon my said Wryting; the other euen breathing malice, rudely tumbles & tosses it vp and downe) there is lately published a small Treatise for them to pervse, which discourseth (so farr forth, as is thought conuenient) of our Societie, of the iniuryes offered vs by these kinde of men, and of the function, which we vndergoe. Now to me it remayned; (because I see, the chiefe Protestant Doctours prepare for me the rack and gallowes, not the Schooles) to warrant with you the cause of this my proceeding; and to poynt out those branches and heads of Matter (harbingers of my desired future Disputation) which haue distilled into me so great confidence and securitie: And further I would hereby wish you, who are more peculiarly obliged thereto then others to espouse your seruiceable dayes chiefly to this incumbencie and labour; since

CHRIST, *the Church, the Common-wealth, and your owne Soule's wellfare exact thus much from you. If I, as enioying pregnancie, learning, art, reading, memorie, should prouoke anie one skilfull and experienced Aduersarie, I might iustly haue thereby bewrayed in me a ſwelling ventoſitie and pride, as neither rightly balancing myſelf, nor them: But if I looking vpon the Cauſe of Religion with a diſpaſsionate, vnpreiudging, and ſingle eye haue thought myſelf able enough, to demonſtrate this* Sunne *to shine in its* Meridian, *your* Ingenuities *ought not to reſt diſedifyed thereby; but freely to grant to me (being imbarked in ſo great an Action) this feruour, which the Honour of* IESVS CHRIST *my King, and the impugnable Truth haue produced. You well know, that* Marcus Tullius *in his Oration for* Quintius, *when* Roſcius *did promiſe him to obtayne the*

Cause then controuerſed, if he could but euict, that ſeauen hundred miles could not be runne in the ſpace of two dayes, did not only litle regarde the elocution of Hortenſius, *but neither of thoſe, who excelled* Hortenſius *in his Art, as the* Philippies, *the* Cottæ, *the* Antonies, *the* Craſſi, *whoſe verie commentaries were full of Rhetorike, & to which men himſelf aſcribed all perfection in Oratorie, and ſtoare of ſyled words; For there is a certaine Truth of that radiancie and ſplendour, that no impoſtures either in gallantrie of ſpeach, or in the matter itſelf can ouerclowde it. Now this, which we here vndertake, is more cleare and illuſtrious, then was the* Theſis *or Subiect of* Roſcius. *For if I can but make good, that there is a Heauen, that there is a God, that there is a Fayth, that there is a* CHRIST, *I do come of victorius. May I not then be here courageous? may*

I not here shew an inexpugnable confi-
dence? Certainly, hangd, drawne, & quartered I well may be, ouercome I cannot be; *Since I ancker myself on those Doctours, whome that Spirit did instruct, which is neither vanquished, nor deceaued; How then can I here loose the honour of the day? I humbly beseech you, that you would be but content to be saued; this is the* Butt *ob my desires; which one request if I may obtayne, I shall be farre more hopefull in all the rest In the meane-time render yourselues wholy vp to this solicitude and Warrfare, batter at the eares of CHRIST with your incessant payers, become breathlesse in your diligence and labour herein; And then doubtlesly you shall finde the matter to stand, as (abstracting from all Circumstances) it is in itself; that is you shall finde our Aduersaries to vse strange tergiuersations of distrust and despayre; and*

vs (as being ſecurely grounded) readie to expect and wayte for this field of Combat, with all compoſed ſerenitie of minde, and ſpirituall reſolution. I here forbeare to ſpreade myſelf in more words, ſince in the reſt following I direct further ſpeaches to you.

Fare you well.

THE REASONS of the Challenge of EDMVND CAMPIAN made to the ACADEMIANS of England.

The first Reason.

THE SACRED SCRIPTVRES.

IN the throng of ſo manie things, which proclaime our Aduerſarie's guiltie diffidence in matter of Religion; there is not

anie point ſo much preuayling therin, as the Maieſtie of God's ſacred Writt, being by them moſt vnworthily diſhonoured. For after they haue ſpurned at the authorities and conſents of all Witneſſes, they are finally brought to this one ſhift, that they are not able longer to ſubſiſt and ſtand, except they make violent incurſions and ſallyes vpon the ſaid Diuine Bookes. Doubtleſſely theſe men diſcouer themſelues to be in the extreameſt perill; and being in theſe ſtraytes, they are moſt deſperatly reſolued to expect & endure the danger of the laſt ſhott. What forced the *Manichees* (a) to reade with a maleuolent and troubled eye the Goſpell of Mathew, & the Acts of the Apoſtles? *Diſtruſt in their Cauſe, and deſperation.* For with theſe volumes of Holie Scripture they were

(a) *Auguſt. l. 28. contra Fauſtũ. c. 2. & de Vtilitat. credendi c. 3.*

wounded ; ſince they denyed CHRIST to haue beene borne of a (*b*) Virgin, and dreamed, that the Holie-Ghoſt then deſcended from Heauen, when their *Paraclete* (that moſt blaſphemous and wicked Perſian) firſt ſtepped forth and appeared to the world. What conſtrayned the (*c*) *Ebyonits* to diſcanon all the Epiſtles of Paul? *Deſperation*. For theſe retayning their dignitie, *Circumciſion*, which thoſe men laboured to reuiue, was wholy antiquated and diſannulled. What induced *Luther* (that flagitious Apoſtata) to alleuiate the worth of the Epiſtle of *Iames*, by ſtiling it (*d*) *Contentious, ſwelling, dry, ſtrawy, and vnworthie the ſpirit of an Apoſtle*? *Deſperation*. For with this writing the wretch was appaled and confounded, when he enthroned Iuſti-

(b) *Math. c.* 1.

(c) *Irenæus l.*1. *c* 26

(d) *Luth. in Nou. Teſtam. Germ. Præfat. in Epiſt. Iacobi. Vide I de Captiuis.*

ce in the onlie ſeate (e) of Fayth. What cauſed the littar or *poſthumi* of Luther at one puſh to thruſt out of the Canon of the Bible, the Bookes of *Tobie*, *Eccleſiaſticus*, the *Machabies*, and diuers (f) others equally calumniated by them for their Serpentine malice borne to theſe former? *Deſperation*: ſince by theſe Diuine Oracles they are vtterly foyled, as often as they diſpute of the patronage (g) of Angells, as often as they impugne the doctrine of (h) Free-will; as often as they entertayne anie diſcours of the ſtate of the faythfull (i) departed; as often, as they make aſſault vpon the Article of Interceſſion (k) of Saints. But what? Is the matter brought to this iſſue? Is pertinacie in iudgement, and inſolent Bouldnes arriued to this aſcent and ſtrayne? Are not our

Bab.e de extrem unction & Cent. 2. Magd pag. 58

(e) *Iac. 2*

(f) *Bibl. Genev.*

(g) *Tob 12.*

(h) *Eccleſ. 15.*

(i) *2. Machab. 12.*

(k) *2. Machab. 15*

Aduerſaryes afraide, after they haue betrampled (with all contempt) vpon the Church of Chriſt, vpon *Councells*, the *ſeates* of Chriſt's Apoſtles, the *Fathers*, *Martyrs*, *Emperours*, *Aſſents* of all People, ancient *Lawes*, *Vniuerſities*, *Hiſtories*, briefly vpon all *ſteps* or *prints* of *Antiquitie* & *Sanctitie*; and further haue publikely dogmatized, that all Controuerſies are to receaue their inappealable tryall only from the written *Word of God*; Are they not afraid (I ſay) neuertheleſſe, thus to haue mangled that verie *Word* yet remayning, by hauing hewed from thence (as from the whole bodye) ſo many, ſo good, ſo fayre parcells thereof? The *Caluiniſts* haue paired away (not to ſpeake of ſome ſmall paſſages) ſeauen [1] Bookes out of the Old Teſtament: The *Lutherans* the

(1) *The Bookes he, Baruch, Tobias, Iudith, Sapiẽtia Eccleſ. and the two Machab.*

Epiſtle of *Iames*, and through their malignant diſaffection to this, fiue (*m*) other Epiſtles; which at ſome time, and in ſome place heretofore, haue beene called in queſtion. With theſe our late ſpiritualized *Brethren of Geneua* (*n*) do range (as Apocryphall) The Booke of *Heſter*, and almoſt three whole Chapters of *Daniel*; which the Anabaptiſts (their pew-fellowes) long ſince with a ſcornefull and ſubriding contenance haue exploded. O with how much more modeſtie did Auſtin proceede, who compoſing the ſacred Catalogue of Scripture, tooke not for his boundarie therein the Hebrew Alphabet, with the Iewes; nor the priuate *reuealing ſpirit*, with our Sectaryes; but meaſured it with that verie *Spirit*, with the which CHRIST doth inanimate

[m] *Epiſt. to the Heb. Epiſt. of Iude, 2. Epiſt. of Peter. 2. & 3. of Iohn*

This appeareth from Luther in Præfat. citat. Magdeburg. Cent. 1. l. 2. c. 4. Kempnit in exam Conc. Tridēt. Seſſ. 4.

(n) *Bibl Geneu*

[o]

the whole Bodye of the Church: Which Church being the *Gardian* of this *Depoſitum* (as the Heretikes doe ſuggeſt) and not the *Miſtris*, hath challenged to itſelf long-ſince, by the authoritie of moſt ancient Councells, all this Treaſurie; Which poynt of late the Councell of *Trent* (*p*) hath in like manner acknowledged. The ſame Auſtin (*q*) elaboratly diſputing but of one ſmall branch of Scripture, could not be induced to belieue, that the Booke of *Wiſdome*, which ſo long had receaued its further ſtrength from the iudgement of the Church, from the long hand of Time, from the approbation of the Ancients, from the ſecret inſtinct or *Dictamen* of the faythfull, should after all this through the precipitate rashnes, or ſwiſpering cõtradiction of ſome one

Auſtin. de doctrin. chriſt. l. 2. c. 8.

p) *Vide Concil. Trident. ſeſſ 4.*

(q) *Vid. Melch. Can. l. 2. de lor. Theolog. c. 9. 10. 11.*

fellow or other, be reiected, as a (r) Booke adulterate and ſpurious, or vnworthie anie place in the Canon of Scripture: But what would the ſaid Father ſay, if he were here conuerſing vpon earth, and should behold diuers Luthers and Caluins to become *Bible-makers*, who with their poliſhing fyle and caſtigation haue shaued the *Old* and *New* Teſtament: Neither haue they ſtrooken out the Booke of *Wiſdome* only, but diuers other parts beſides, from the whole bulke of Scripture; and this with ſuch a magiſtralitie and peculiar deliuerie of themſelues, as that whatſoeuer of this nature is not vented out of their shopp, the ſame should through a phreneticall reſolution be ſpitted at, & loathed, as wares vntrimmed and not ſaleable? Theſe men, who are forced to

(r) *Auſtin de Prædiſt. Sanct. c. 14.*

deſcend to ſuch a dire and execrable refuge, though they be much honoured through the aſſenting tongues of their followers, though they trafficke at pleaſure in Church-liuings, though they haue gayned a popular applauſe by their often Sermoning, though they iointly threaten in words & writing the ſword, torture, or the gallowes againſt Catholiks; neuertheleſſe they are found to be, but men ouerthrowne, diſhonoured, contemptible, and whoſe Cauſe euen in its maiſter-veyne lyes mortally a-bleeding: Since they aſſuming to themſelues a cenſorious and correcting authoritie, and ſitting (forſooth) as honourable Iudges, doe obliterate and deface with their expunging penne euen the Tables of *Sacred Writ*, if ſo it ſeemeth to endanger

them in anie ſort. Is there anie man (though but initiated in this kinde of ſtudie) who will feare the pettie (though ſubtil) forces of ſuch enemies? Which enemies (not being able to withſtand the firſt onſett) ſo ſoone as they appeare in the eye & preſence of you (Learned Men) and make their flight to theſe their cony-holes, as relying therein vpon their familiar *Spirit* or *Genius*, are to be entertayned not ſo much with words of contumelie, as with hiſſing and trampling of feete.

I would demaund of them (for inſtance ſake) by what right or priuiledge, they thus cleaue and teare a peeces the Bodie of the Scripture? They returne this horſe and dry anſwer, that they doe attempt, *non exſcindere, ſed excernere*, not to cutt of any true parts, but to cull out

out the ſuppoſitious and forged. By the authoritie of what Iudge doe they attempt this? *By the ſpirit of the Holie-Ghoſt*; they reply. For this verie euaſion (being a cardinal poynt, and great myſterie in their art) is deliuered by (s) Caluin, that he might decline the iudgement of the Church, by which all Spiritts are tryed. Why then do ſeuerall of you wound with your pennes ſeuerall parts of the ſaid Scripture, ſince you all promiſcuouſly vaunte of enioying the ſame Spirit? Are you not here plunged and ſtabled? The *Spirit of the Calumniſts* acknowledgeth ſix Epiſtles, which Epiſtles are wholy reiected by the *Spirit of Luther*; And yet they both (we muſt preſume) were endued with the Spirit of the Holie-Ghoſt. The (t) Anabaptiſts do ſtile the Hiſtorie of *Iob*, a *fable*;

(s) *Inſt. l. 1. c. 7 nu 4. 5.*

(t) *Sixt. Senens. l. 8. Hær. 10*

as being intermixt with Tragicall and Comicall matter. By what meanes know they this? The *Spirit* ſo teacheth them. Caſtalio (*u*) (that goatiſh and lecherous companion) was not aſhamed to prize the myſtical *Canticle of Salomon* (which all Catholiks do admire, as the Paradiſe of *the Soule*, *as the Hidden Manna*, *as moſt choyce delights in Chriſt*) at no more, then as *a loue-ſong made to one's Lemman*, or as *an amorous diſcours* had *with the wayting-maydes of the Miſtris*. From whence ſucked he this? from the *Spirit*. The *Apocalyps* of Iohn (where euerie line according to Hierome, (*x*) ſoundeth ſome ſublime & magnificall poynt) Luther, (*y*) Brentius, and Kempnitius (ſuch rigid *Ariſtarchi* they are) doe note with a *Theta* of condemnation, as cenſuring it to be defectiue;

(u) *Præfat. in Cant. vide Bezam. in Præfat. ante Cõment. Calu. in Iſue.*

[x] *Epiſt. ad Paul.*

[y] *Præfat in Apocal.*

(z) *in Exam. Concil. Trident. ſeſſ. 4.*

and there-vpon they wiſhed, that it might looſe the honour of being reputed Scripture. Who was here their Inſtructour? The *Spirit.* Luther (*a*) through a prepoſterous zeale ballanceth and compareth the foure Goſpells togeather, and aduancing the Epiſtles of Paul much aboue the three firſt, he in the cloſe of all, peremptorily and Senatour-like, decreeth the Goſpell of Iohn only to be acknowledged as *fayre, true, and moſt principall*; becauſe as much as in him did lye, he willingly would haue made the Apoſtles partakers of his contentions in matters of Fayth. By whome was he here warranted? By the preſumed ſoueraignetie and domination of the *Spirit.* Yea this our diminutiue (*b*) Brother bluſhed not to diſgorge ſome wantou and petulant words

(a) *Luth. prefat. in Nou. Teſtam. Germ.*

(b) *Serm. de Phariſ. & Publican*

againſt the Goſpell of Luke, by reaſon that the exerciſe of Vertue and Good Works is therein frequently inculcated. Who inſtilled this into him? *The Spirit.* Theodorus (c) Beza ſo commaunded ouer the *written Word*, as that he dared to traduce (as corrupted, and by ſome meane vitiated) that moſt ſacred and hidden ſentence out of *Luke* 22. *Hic eſt calix, nouum teſtamentum, in ſanguine meo, qui* (d) (calix) *pro vobis fundetur: This is the Chalice, the new Teſtament, in my bloud, which (Chalice) ſhalbe shed for you*: Becauſe this texture of words could ſuffer no other expoſition, then that of the Wine in the Cupp, turned into the true Bloud of Chriſt. Who reuealed thus much to him? The *Spirit.* Briefly, whiles euerie one belieueth in his owne *Spirit*, they do belye the name of

(c) Beza. in Luc 22.

(d) ποτηριον, εκχυνομενον.

the *Spirit of God*, with moſt horrible blaſphemie.

Who runne theſe diuiſions of deſperate boldnes (*Learned Academians*) do they not betray themſelues? are they not eaſily vanquiſhed? are they not in the preſence of ſuch iudicious Men, as you are, layed proſtrate with the leaſt encounter? May I be afraid to diſpute with theſe in defence of the *Catholike Fayth*, who without *all fayth* & integritie haue thus diſhonoured the Word, not of man, but of God?

I here forbeare to ſpeake, how theſe men in their Verſions of Scripture haue peruerted the Scripture; they ſtanding chargeable with moſt inſufferable abuſes of this nature. I am loath to ſnatch this labour out of the hands of *Gregorie Martin* my Collegue, and one moſt skilfull in

the Tongues, who more accuratly can performe the ſame; vpon whom and ſome others this taske is now layed. The atrocitie, which here I labour to vn-fould, is far more facinorous, and ſcarcely piacular: There are certain pettie Doctonrs (forſooth) ſtept vp, who euen drunke with an impetuous phrenſie, and bearing themſelues *great*, as if they did carrye about with them the *Holie-Ghoſt*, haue layed their prophane fingars vpon God's owne Hand-wryting: condemning manie paſſages thereof as maymed, as imperfect, as falſe, as ſurreptitious: Some parts of it they haue corrected, ſome (by circumciſing the Text) corroded, and others wholy diſauthorized. And for their Sanctuarie in theſe their irreligious procedures, they are glad to intrench

themſelues in *Luther's Spirit*, as in a rampire fabricated of Phantaſmes and paynted walles; that ſo they may not be wholy dumme or mute, when they fall vpon ſuch Scriptures, as doe impugne their Errours; And yet they ſinde no leſſe difficultie to fortifye and ſtrengthen their Cauſe thereby, then if they ſhould, by endeauouring to ſupp vp ſparks of fire, or eate ſtones.

This then firſt Reaſon or Motiue (which I haue planted, as a murthering-peece, in the foreparte of my challenge) ſeemeth to me moſt preſſing and ſtrong; the which, after it had (in my owne ſight) fully played vpon the feeble & broken forces of the Aduerſarie, did (I confeſſe) giue courage to a Chriſtian Man, and to one trayned in this kinde of fight, to wage warre

in defence of the Crowne of the Eternall King, againſt the ſcattered relicks and troupes of the profligated and waſted Enemie.

The ſecond Reaſon.

THE SENTENCE of Holie Scriptures.

AN other Allectiue, whereby I am inuited to this Conflict, and which hath eleuated & leſſened in my apprehenſion theſe men's ſtrength, and much encouraged me to make a ſecond charge vpon them, is their continuall affected ſleights in expounding the Scriptures, being loaded with deceipt, but voyde of wiſdome. You ſhall

inſtantly (*worthie Men*) euen feele and touch the ſame (ſo groſſe and palpable it is) And for this end I appeale to you the rather, as to my Auditours.

For example; let vs demaund and redemaund, why the profeſſours of this new Sect haue excluded Chriſt from the Myſticall Supper, and here exiled all *Tranſelementation.* If they once but name the Goſpel (the true Hiſtory of our Sauiour's ſpeaches, life, & actions) we preſently ioyne iſſue. The words thereof euen depoſe the Truth in our behalfe; *Hoc eſt corpus meum*; *hic eſt ſanguis meus.* Which words were ſo powerfull and preuayling in the eares of Luther, as though he much coueted to become a Zwinglian, whereby out of the riot of his malice he might diſaduantage the Pope,

(a) *Mat. 26 Marc. 14 Luc. 22.*

(b) *Epiſt ad Argëtin.*

yet being here wholy ouerborne with the ſtreame of the Text, he forcedly yelded in part to the truth; and (*b*) confeſſed no leſſe vnwillingly Chriſt to be truly and really preſent in the moſt holie Sacra-
(c) ment, then the (c) Deuills long-
Mat. 8 Marc. 1. ſince conuicted with the Miracles of Chriſt, did vociferate and noize him to be the Sonne of the liuing God. Well. Go on forward: The naked *Written Word* fortifyeth our ſide, and debilitateth our Aduerſaries. But the true Senſe of this paſſage is here to be queſtioned. This wee may infallibly pick out of
(d) the words ſubſequent: *Corpus*
Luc 22. Mat. 26 *meum, quod* (d) *pro vobis datur. Sanguis meus,* (e) *qui pro vobis effun-*
(e) Marc. 14 *detur: My bodie which is giuen for you; My blood, which shalbe shedd for you.* Hitherto Caluin's Cauſe is thornie,

and fraught with difficulties; Ours expedit, cleare, and obuious. What is further to be donne? *Conferre the Scriptures* herein, they say; so much they seeke to impropriate the Scriptures to their owne vse. We reply: nothing more to be desired. The (f) Gospells do vnanimously conspire; Paul (g) assenteth thereto; The Words, the Sentences, the whole contexture do most appositly and reuerently repeate and ingeminate the *Bread, the wine*, a (h) *remarkable miracle*, *heauenlie* (i) *foode*, *his flesh*, *his bodie*, *and blond*. Nothing here Enigmaticall, nothing darkned with the mist of obscure phrases. Neuertheless our Aduersaries still persist in great estuation and heate, and neuer make an end of their further altercation and wrangling. How are we then to

(f) *Marc.14 Luc. 22.*

(g) *1. Cor. 6. 10. & 11.*

(h) *Mat.16*

(i) *Ioan. 8.*

proceede? I truſt *Antiquitie* (which euen *Reuerence* forbidds to controule) is no lyer, but here ſhe may be heard; and what both ſides through their reciprocall iealoſie cannot performe, that the venerable *hoarie-head* of all precedent Ages, being more neare to Chriſt, more remote from this Controuerſie, may indiſputably determine. This they do not brooke; They are (they ſay) by this courſe betrayed; they inceſſantly cry out: *the word of God is a pure fountayne*; the Commentaries of men they vtterly reiect. Moſt calumniouſly! moſt idly! Let vs forcibly inſiſt in the Word of God; they byas & peruert the ſenſe: Let vs attend it with anſwerable expoſitions of holy Interpreters, the ſentinalls of the Church, in euerie Age; they

withstand. The Period of all is, that except thou wilt be content to stand to the iudgement of the guiltie, no iudgement of these matters must passe. Shame they not, thus to giue ground in their disputes? And thus they beare themselues in euerie Controuersie of Fayth, ventilated betweene both parties: Of *Grace infused*, of *inherent Iustice*, of the *Visibilitie of the Church*, of *necessitie of Baptisme*, of *the Sacraments and Sacrifice*, of *the Merits of Holie men*, of *Hope and feare*, of *Disparitie of Sinnes*, of the *Soueraignetie of Peter*, of *the Keyes*, of *Vowes*, of *Euangelicall Counsells*, finally of all other Questions we haue frequently alledged and discussed diuerse texts of Scripture (and those most choaking) in our Books, in our Discourses, in the Churches, in the Schooles: Our

Aduerſaries but elude and ſhuffle them of. We haue adioyned to the ſaid Texts (for the ſealing vp of the matter) the ſorting *Scholiaes* and conſtructions of the ancient Greeke and Latin Fathers : They contemne and ſleight them. But what is the cloſure of all ? forſooth Doctour Martin Luther , or els Philipp Melancthon , or certainly Zwinglius, or without all doubt Caluin and Beza haue moſt infallibly Oracled the Truth touching the former poynts. Shall I ſo much wrong any one of you , by reputing him of ſo ſtopt a noſe , as that being premonished, he cannot ſtrongly ſent ſo thicke and groſſe an artifice ? Wherefore I freely confeſſe , that I greedily thirſt after your Academicall Schooles , that ſo in the Theater and ſight of your-

ſelues, I may weaken and ruffle theſe criſped and effeminate ſouldiers, they being once brought out of their ſhades into open view; but this not through anie ſtrength of mine (who ſtand not in a hundred part paralelled with others of our Religion) but through the force of a moſt preuayling Cauſe, and impregnable Truth.

The third Reaſon.

The nature of HOLIE CHVRCH.

AT the verie hearing of the word (*Church*) pronounced, the Enemie did grow pale: Neuer-

theleſſe one impoſture he hath excogitated, of which I much deſire, you should take notice, that thereby you may more eaſily deprehend the ruine and mendicitie of falshood.

(a) After he had diligently obſerued, that both in the Prophetical and Apoſtolicall Scriptures there was made frequently moſt honourable mention of the *Church*: As, that it is called the *Holie* (a) *Cittie*, a *fructiferous* (b) *Vine*, *a mightie high* (c) *Mountayne*, *the right and* (d) *ſtreight Way*, *the onlie* (e) *Doue*, *the Kingdome* (f) *of Heauen*, *the* (g) *Spouſe and* (h) *bodie of Chriſt* the *pillar* (i) *of Truth*; that *Societie*, into the which the Holie-Ghoſt (then promiſed) (k) inſtilleth all healthfull things, that *Societie*, vpon the which, the (l) Deuill (though ſwolne with malice) through out all the parts thereof, could

Apoc. 2
(b) pſ. 7.
(c) Eſay. 2
(d) Eſay. 35
(e) Cant. 6.
(f) Mat. 13
(g) Cant. 4.
(h) Epheſ. 5
(i) 1. Timot. 3
(k) Ioan. 14
(l) Mat. 16

could neuer faſten his teeth with anie deadlie bitt ; briefly that *Societie*, againſt the which, whoſoeuer is contumacious (*m*) and refractorie (although with his tongue he preacheth Chriſt) yet he can haue no greater ſhare in him, then anie Publican or Heathen. Now in regard of theſe *Panegyricks* the Aduerſarie dares not in expreſſe words openly impugne the Church, which the Scriptures do ſo much magnifye and celebrate : Therefore the name of the Church he ſubtilly retayneth, the thing it ſelf by defining he vtterly ouerthroweth ; thus he making the *Being* of the Church, to conſiſt in a *Not-being*. For he hath attempted to delineate and draw the Church with ſuch (*n*) proprieties and ſhadowes, which do keepe her in a continuall latencie ; and as being remoued

(m) *Mat.* 18

(n) *Calu. Inſtit. l. 4. c. 1 num. 2. & 3.*

from all ſenſible apprehenſion (like to *Plato's Idea*) do expoſe her to the ſight of ſome few men, and thoſe only, who being rapt *Spiritualiſts*, can comprehend with their nice imagination this aerie bodie, and can with a tranſpearcing and ſearching eye finde out, and ſtedfaſtly behould the members of this Sodalitie. Where is anie candour in this proceeding? Where ingenuitie and playneneſſe, the Attendant of Truth? What Scriptures, what ſententionall Reſolutions, what Fathers do thus penſill forth the Church? There are Epiſtles written to the Churches (*o*) of Aſia, there are alſo ſeuerall written by Peter, by Paul, by Iohn, and other the Apoſtles; The planting, propagation, and expanſion of Churches is abundantly recorded in the Acts

(o) *Apoc.* 1

(p) of the Apoſtles. What do all theſe paſſages of Scripture inforce? Do they euict thoſe Churches to be made knowne and manifeſt only to God and holie men, or otherwiſe to Chriſtians of all ſortes: But certainly; *Durum telum neceſsitas*. Commiſerate them. For ſince theſe men, during the full ſpace of fifteene hundred yeares (after long diſquiſition and ſearch made) could not light vpon one Cittie, one Village, one Houſe empoyſoned with their Noueliſmes, vntill that vnhappie *Monke* (q) had polluted a Virgin (deuoted to God) by inceſtuous copulation, or that Swaſh-buckler & *Roaring-Boy*(r) *of Heluetia* had conſpired againſt his Countrie, or that (s) *Stigmaticall fugitiue* had impatronized himſelf of Geneua; no wonder if they be conſtrayned to

(p) *Act. 8. 10. & ſequent.*

(q) *Luther.*

(r) *Zwingl.*

(s) *Caluin.*

vaunt of their Church (if anie Church they will challenge) a lying in a perpetuall obſcuritie; and to make clayme to thoſe for their Progenitours, whome neither themſelues had knowne, nor any others haue euer ſeene. Except (perhaps) they glorie in ſome of their chiefe *Prodromi* and fore-runners, whom to haue beene poſitiue and formed (*t*) Heretikes, is euident; As, *Aerius*, *Iouinian*, *Vigilantius*, *Heluidius*, *the Iconomachi*, *Berengarius*, *the Waldenſes*, *Lolhardus*, *Wicliff*, *Huſſ*, from all which they haue begged certain peſtilent fragments of Doctrinall ſpeculations; greedily indeede licking vp much of that poyſon, which thoſe former had vomited out in their blurred papers. Wonder not (*Academians*) if I nothing feare theſe emptie

(t) *vide Henr. Pantal. in Chronog.*

ſmoakes, the which ſo ſoone as I ſhall come to the height of your preſence, will be moſt eaſie to diſſipate and diſpell. For this is our Sermocination and diſcours.

Tell me (ô *Proteſtant*) wilt thou ſtrike ſayle, and yeald to that Church, which hath euer enioyed in former Ages an vneclipſed and glorious Conſpicuitie? *Altogeather* (replyes he) *and without appeale.* Let vs then perluſtrate the places and times. To which Church doſt thou ſubſcribe? To *the Congregation of the Faythfull.* Who were the Men? *Their names indeede do lye interred in oblivion; but it is euident, that manie ſuch did then liue.* Euident? To whome is it euident? *To God.* Who dares mantayne this groundles aſſertion? We, *who haue receaued from the Lord herein ſublime Enthuſiaſmes*

and illuminations. Fabulous toyes! How can I be drawne to belieue this? *If thou didſt burne with an inflamed fayth, thou wouldſt as certainly know this, as thou knoweſt, that thou doſt liue.*

Spectatum admiſſi riſum teneatis? Whereas the diuine Word commaundeth all Chriſtians to range & ioyne themſelues to the Church; to take heede of being ſlayne by the ſpirituall ſword, to liue in peace in the houſe of God; to lay downe their ſoules vpon the affiance of the Church, as vpon the pillar of Truth; here to determine all complaynts and accuſations; to repute men disincorporated and caſt out from thence, but for Heathens: Is it poſſible then, (as if Chriſt inſtantly intended to repudiate his Spouſe) that it ſhould not be knowne,

during the reuolution of ſo manie Hundreds of yeares, where the Church was, or whether in all that time it remayned in its *full Orb*, but rather ſuffered an vtter diſparition; or who they were, that appertayned thereto? Or will our Aduerſaries, notwithſtanding all this, ſtill whiſper in Corners, that there (there only) the Church is, where their Goſpellers, and ſuch only, as they ſuppoſe to be predeſtinated, are to be found? From whence it ineuitably reſulteth, that if one should depraue & calumniate the authoritie of his ſpirituall Prelat, he offendeth not, if ſo he can be perſwaded, that his ſaid Prelat were at that time in mortall ſinne, and had finally fallen from the Church.

Whereas then I called to minde, that our Aduerſaries haue fabrica-

ted ſuch deceiptfull Stratagems, wherewith no Church in anie former Age was acquaynted; and that they being depriued of the thing itſelf, would in theſe ſtraights neuertheleſſe ſeeke to poſſeſſe (& therein reſt ſolaced) the naked ſound of a poore *Word* or *Name*, I was much animated at the remembrance of your Chriſtalline and cleare Iudgemenrs, & did vndoubtedly promiſe to myſelf, that as ſoone, as you had diſcouered theſe ſubterfugious Sophiſtications and frauds euen from the Aduerſaries owne confeſſion, you (as Men of true reſolution and fortitude) would inſtantly cutt aſunder all ſuch netts and illaqueations, wouen to enſnare your Soules, vnto your owne interminable perdition.

The fourth Reason.

COVNCELS.

IN the infancie of the Church, a moſt weightie queſtion & doubt touching the practiſe of the Ceremonies of the Law (which then much afflicted the weake and tender mindes of the Belieuers) receaued its finall deciſion from a Councell of the Apoſtles and Seniours, vpon that occaſion aſſembled. The Sonnes did then belieue their Parents, the Sheepe their Paſtours charging them in theſe words: *Viſum eſt (a) Spiritui Sancto, & nobis.* (a) *Act. 15*
In after-times there followed foure

Oecumenicall or Generall Councels, readie euer and preſt to extirpate anie Hereſie, budding vp within the circle of thoſe Ages. Which Councells haue gayned ſuch a hand of Authority, as that more then a thouſand yeares ſince, wonderfull Honour was aſcribed vnto them, euen as to the (*b*) words of the Holie-Ghoſt. I will not exſpatiate a farre-of; for euen here at home, the ſaid Councells did obtaine their ancient ſoueraignetie and inuiolable dignitie; and this by the concurrent and ioynt conſent of the whole (*c*) Parlamenr. In proofe whereof, ô *England* (my moſt deare Country) I call thee to witnes. For if thou wilt reuerence rhoſe foure Councells (as thou didſt then make ſome fayre and ſuſpicious approaches thereof) thou wilt afforde ſupreme

(b) *Gregor. l. 1. Epi. 24.*

(c) *Ann. 1 Elizab.*

honour to the Bishop of the first Sea, I meane to Peter: thou wilt acknowledge an Incruent Sacrifice (e) of the Bodie and Bloud of Christ vpon the Altar: Thou wilt humbly beseech the blessed Martyrs, *f*, & all the Court of Heauen, to aduocate & intercede to Christ for thee: thou wilt restrayne voluptuous Apostataes from all execrable yoaking togeather, & publick (g) inceſt: briefly thou wilt doe manie things, which now thou forbeareſt to doe, and wilt forbeare (*h*) to doe manie things, which now thou doeſt. But to proceede: I doe here vndertake and giue my hand, to demonstrate (when iuſt occaſion thereof ſhalbe preſented) that the Generall Councells of all ſucceeding Ages (and particularly that of *Trent*) were equally prized and reuerenced with

(d) *Nicen. Can. 6. Chalced. art. 4 16 Conſtantinop. cap. 5.*

(e) *Epheſ. Concil. Epiſt. ad Neſtor.*

Nicen. can. 14.

(f) *Calced. Act. 11.*

(g] *Nic. Concil. apud Socrat. l. 1. c. 8.*

(h) *vide Chalced.*

Can. 4. the first foure. Now then I being
7.16.24 thus encamped and strengthned with the inexpugnable fortresse of all the Generall Councells; why may I not enter into this Combat, with a chearefull alacritie; being readie to charge vpon the Enemie, what way soeuer he betakes? since I will produce prooffes so euident, that he cannot detort; so warrantable and authorized, that he shall not dare to denye. Perhaps he will labour to rauell out the time in idle and vnnecessarie surplusage of words; But if I haue taken (*Notable Men*) your true height, he shall not be able to enchant either your eares or eyes. Now if any man shall become so dissolued & loose in iudgement, as to ballance himself (being but one) with all the Senatours and Doctours of the whole world, and

thoſe incomparably more famous, more holie, more learned, more ancient ; I would willingly beholde that meretricious and frontleſſe Countenance ; the which after I haue once expoſed to your ſight, all the reſt I will leaue to your more retired and morning thoughts.

In the meane time this I will auerre, that whoſoeuer ſeekes to diſeſteeme and abrogate the authoritie of a Councell (with due circumſtances celebrated) it being in this reſpect the laſt *Reſort* or *Tribunal*, and aboue all Appeale ; that man ſeemes to be of no counſell, no witt, no braynes; and not only in poynts Theologicall short, but euen in matters Ciuill, impolitick and iniudicious. For if the Spirit of God hath euer shined vpon the Church, doubtleſly then is the time

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of darting forth its beames and influences, when the Religion, maturitie, learning, wisdome, & dignitie of all Churches dispersed vpon the face of the earth are gathered into one Cittie; and there they euen besieging the eares of God with their prayers, do by the interuenience both of all Diuine and Humane helps, for the mining and searching out of the Truth, implore the Spirit (i) (*i*) promised, that by its direction *Mat. 28* they may decree healthfully & pru- *Ioan. 14.* dently for Man's soule.

Now let any *Heretical Sr. Iohn*, or Superintendent stepp out, let him lift vp the eye-lids, draw awry his nose, rubbe his forhead (his Mimicall gesture thus commenting his, inward minde) finally let him with all scurrilitie and ignorance iudge his owne Iudges, the verie eye and

carriage of Hereſie; what Comicall ſport, what matter of laughter will this emptie Trunke afforde? Luther (*k*) is found to ſay, that he preferred the voices and iudgements of two good and learned men, conſenting in the name of Chriſt (he did meane himſelf, and Melanćthon) before anie Councells, though neuer ſo numerous, neuer ſo ancient. O circulation and winding inflexions! Kempnitius (*l*) in like ſorte dared to ſubiect the Councell of *Trent*, to the cenſure of his owne vertiginous and gyddie head-peece, and to cauſe the worth thereof to paſſe through the ſtraite report of his embaſing tongue. What gayned he? eternal ſhame and infamie. Whilſt this *excentrous* and irregular Sectarie (except he giue a full ſtopp in the meane time to his preſent

(*k*) *l. de Capt. Babil.*

(l) *in Exam. Concil. Trid.*

courſe) wilbe interred in the graue of Arius; the Councell of *Trent*, the more acceſſion of yeares it ſhall hereafter enioy, the more will be attended on with honour, reuerence, and eſtimation. Good God! What confluence of ſeuerall Nations, what peculiar choiſe of Bishops of the whole World, what ſplendour and faſtigious dignitie of Kings aud Common-wealths, what moſt remarkable and profound Diuines, what ſanctitie, what teares, what faſtings, what Academicall learning, what skill in tongues, what pearcing ſubtilitie of witt, what inceſſant diligence & labour, what infinite reading, what riches of vertue & literature did repleniſh that ſacred and holie Conſiſtorie? Vpon occaſion one time I did heare diuers great and learned Prelates

(of which

(of which number, *Antonius Archbishop of Pragne* was one, by whose sacred Hand I am created Priest) much glorying, that for some few yeares, they had made their stay in that Schoole : they further affirming, that they neuer receaued from *Ferdinando* then Emperour (to whome otherwise they had beene much obliged) a more princelie and magnificent Benefitt, then this was ; that some of them being sent as *Legates* out of *Pannonia*, had their places and suffrages in the Councell of *Trent*. Of which thing the Emperour being aduertised, and as willing to accent this one courtesie aboue the rest, did regratulate the said Bishops at their returne, in these words :

Alumnus vos in Schola optima.

Now why did not our Aduersaries

(being inuited thereto by publike warrant) haſten to this Synod, that ſo they might in open view refell thoſe, againſt whom they mutter like froggs croaking out of their litle holes ? To ſalue their engaged honour therein, they reply, that they could not ſecurely repayre thither; ſince ſolemne ſtipulation and promiſe (made vpon the like occaſion) was not kept with *Huſſ* and *Hieſome of Prague*. Who did infringe it ? *The Decrees* (ſay they) *of the Councell of Conſtance*. It is falſe; for that Councell gaue not anie ſtipulation. The true ſtate of theſe two men was this. *Huſſ* had neuer loſt his life, but that being a perfidious (*m*) and turbulent fellow, (as euer rowing the Oare of Sedition) and eſcaping by flight (though after brought back) which *Sigiſmund*

(m) *Huſſ.*

the Emperour had interdicted him vpon the danger of his head, and violating all Conditions made by him to the Emperour, he laboured to eneruate, or rather fruſtrate the authoritie of his Letters Patent. A precipitate and headlong malice did ouerreach this *Incendiarie*; For after he had ſtirred vp great combuſtions and Tragedies in his owne Countrey of Bohemia, he was commanded to make his ſtay at Conſtance; He contemned the prerogatiue of the Councell; demaunded warrant of the Emperour. The Emperour ſealed thereto. The Chriſtian World (more potent then the Emperour) vnſealed. To renounce his Noueliſmes, this Arch-heretike could not be induced; he periſhed. Now *Hierome* (n) *of Prague* (to winde the matter vp in few words) came

(n) *Hierome of Prage.*

by ſtealth to Conſtance, was protected by no man; Being apprehended, he was conuented; He pleaded his Cauſe, was entertayned kindly, enioyed his libertie, was cured, abiured his Hereſie; He after relapſed; he was burned. But why ſo often do they exagitate this ſtraying and alone example among many hundreds? Let them reuolue their owne Annals. Was not *Martin Luther* himſelf (hatefull to God and Man) cited at Auguſta (*o*) before Cardinal *Caietan*, and did he not there eructate and belche forth what he could, and yet as being ſecured by the Letters of *Maximilian*, went he not away peaceably and without danger? The ſame *Martin*, being commanded to appeare at the Cittye (*p*) of Wormes, though then Ceſar and diuers Princes of the

[o] *Anno* 1518.

[p] 1521

Empire were highly offended towards him, did not the Word of Cesar (whose Eagles pownce scorned to seaze vpon so base a praye) become his Sanctuarie? To conclude, were not the *Antesignani* and most eminent men among all the Lutherans and Zuinglians, euen in the presence of *Charles the Fift* (an enemy to Heretiks, a Conquerour, a supreme and absolute Lord) after promise for their safetie once giuen, permitted to exhibit their *Confessions* (q) *of Fayth*, so often renewed at the *Dietes* of Augusta? and did they not depart with all impunity & freedome? Iust in the same manner did the Councell of *Trent* (r) prouide most ample cautions for the Aduersary, repayring thereto. He would not vouchsafe to vse them. Notwithstanding he much vaunteth and

(q) *August. Confess.*

(r) *vide Concil. Tridens Sess 15. & 18.*

exalteth himself in corners and priuate Conuenticles; where after he hath *pfitically* learned to founde some few Greeke words, he will needs seeme to be wise and literate: He declineth (with a toade-like retirednes) the aspect and eye of the World, which should range a learned man in his due place, and call him to wartantable seates of Iudicature. Let the Protestants procure for the Catholikes of England, if they desire their Soule's good, the like Hand-writing or Warrant from the Queene. We will not be affrighted with the misfortune of *Huss*. Let vs once enioy but the word of the Prince, and we will in all haste euen flye togeather vnto the Court.

But to recouer myself, and to returne from whence I haue digressed;

All *Generall Councells* pleade my Cauſe; the Firſt, the Laſt, the Middle. Theſe are my weapons, with theſe I will fight. Let the Aduerſarie expect the encounter of a looped and pearcing Iauelin, the which he shall be neuer able to draw out of his wounded ſide. Let *Satan* become thereby vanquiſhed; and CHRIST victorious.

The fift Reaſon.

THE FATHERS.

AT what time the Honourable *Surname of Chriſtians* began in the Cittie of Antioch to gett more and more on wing, and became more diuulged, *Doctours*, (a) that is,

(a) *Act.* 13 1. *Cor.* 12. & 14 *Eph.* 4.

eminent Diuines, and *Prophets*, to witt, remarkable Preachers, did then flourish. Of this kinde our Lord himself was most solicitous to prouide for his ensuing flocke, *Scribes and Wise-men, learned in the Kingdome of God, bringing forth things, New* (b) *and Old; fully instructed in Christ and Moyses.* Now these men being bequeathed to the Church for her larger opulencie, and being (as it were) her chiefe retinue or Guarde, how great a mischief is perpetrated to explode & eliminate them? And yet the Aduersarie hath exploded them. Vpon what inducement? Because their standing is his falling. When I had diligently obserued this exorbitancie of carriadge, I did feruently demaund the Combat; not that iocularie and sportfull skirmish, which the vul-

(b) Mat. 13.

gar performe in their publike ſtreets; but that ſeuere and graue conflict, by which we may encounter in the Schooles of your owne Vniuerſities:

Pede pes, denſuſq; viro vir.

If at any time hereafter it may be thought lawfull, to make our repayre to the Fathers, the warre is ended. They are all as intirely ours, as Gregorie the Thirteenth is, that moſt liuing Father of the Sonnes of the Church. For to omitt all ſuch ſparſed and ſcattered paſſages (diſcerped by vs) out of the Father's Monuments, which moſt punctually and poſitiuely do fortifie our Fayth; we do houlde and poſſeſſe euen whole volumes of theirs, whoſe peculiar Subiect is articulately and copiouſly to diſcourſe and proue, and, as it were, to diſſect euerie nerue and ſinew of that

Euangelieall Religion, which we at this preſent maintayne. The double (c) *Hierarchie* of Dionyſius the Martyr, what Eccleſiaſticall *Orders*, what ſacred Myſteries, what rites doth it throughly teach and ſet downe? This poynt ſo gauled Luther, as that he reputed his Workes to be, (d) *Similima ſomniis, nec non perniciosſima; moſt like to dreames; and moſt pernicious.* Cauſſæus, ſome obſcure *Terræ filius* in France (as borne of the ſlime of that Countrie) following the obliquitie of Luther's pathes, was not afraid often to tearme this Dionyſius (being the Apoſtle of a moſt famous Nation) *delirum* (e) *ſenem*, *an old doting man.* Ignatius doth mightily diſtaſte the Centuriſts, he alſo diſtaſteth Caluin; ſo as theſe Refuſe and ſcumme of men haue (through their colde

(c) *Dionyſ. Areop de qua vide Synod 6 Act. 4 Adon Treu in Martyr. Suyd. Metap.*

(d) *Iuſt. comm. in 1 13 17 Dauer. & in Captiui. Babyl*

(e) *Cauſſ. dialog. 5 & 11.*

(f) *Cent. 2 c. 10.*

ſeueritie) noted in his Epiſtles, *deformes nævos, & putidas nænias, certain fowle blemishes, and trifling songs.* In the iudgement of theſe rigide Cenſours (whoſe *Calendarie* and preſcribed taske, was but vnworthiby to taxe the Fathers) Irenæus hath diuulged in his Writings, *fanaticum* (h) *quiddam, certain fanatical ſtuff, and rapt or inſpired conceipts.* Clemens (the Authour of the Booke called *Stromata*) did vent forth, (i) *zizania & feces; darnell, and baſe matter or dreggs.* Vpon the reſt of the Fathers of this Age (being indeede Apoſtolicall Men) they euen showre downe reproaches, daring to charge them, that (k) *blaſphemias & monſtra poſteris reliquerunt, they haue tranſmitted in their Writings blaſphemies, and monſtrous opinions to their ſucceſſours.* Vpon Ter-

[g] *Inſtit. l. 1. c. 13. num 29.*

(h) *Cent. 2. c. 5.*

[i] *Cant. 2.*

[k] *Cent. 1. l. 2. c 10. & ſeq.*

tullian they make violent onsetts and incursions, for his maintayning of that Errour, which we Catholikes first discouered to them in him: Yet in the meane-time let them remember, that the Booke, (l) *de Præscriptionibus*, written by this Father (in which Booke the Sectaries of this time, euen by a presaging penne, are dangerously wounded) was neuer controuled by the Church of God. How clearely and exactly doth (m) Hyppolitus, (Bishop of *Portua*) premonstrate and poynt out the times of Luther; the verie strength of Antichrist; and for this peculiar reason they lowdly mouth it, calling him, *scriptorem* (n) *infantissimum, & laruam*, *a most childish Writer*, *and walking Spirit*. Vpon Cyprian (who was the honour and pride of Afrike) that

(l) *Tertul. l de Præscr. contra Hæres.*

(m) *Hyppol. Orat. de Cons. secul.*

(n) *Iewel.*

French (o) Critick, and the Magdeburgians (p) haue throwed this imputation, tearming him, *ſtupidum, & deſtitutum Deo, & deprauatorem Pœnitentiæ*, *a man ſtupid or blockish, and deprined of the grace of God; and one, who hath fowly corrupted the doctrine of Penance*. What poynts of Papiſtrie (as they in the ſome of their impure language doe ſpeake) did this Father maintayne? He did write of the ſtate of cloyſtred Virgins, of reuolted Apoſtataes, of the vnitie of the Church, ſuch elaborate Treatiſes, as alſo ſuch Epiſtles to Cornelius, then Bishop of Rome; as that except we take away all credit and authoritie from the words of this Martyr, Peter *Martyr Vermilius* and all his Conſociates therein, are to be accounted farre worſe, then Adulterers and ſacrilegious perſons. But

(o) Cauſa. dialog. 8. & 11.

(p) Cent 33. c. 4.

not to dwell ouerlong in particular Fathers, (who are moſt baſely trodden vpon by theſe men) all the Fathers of this Age (without exception) are inſimulated within one and the ſame ſentence of condemnation; (q) *quippe doctrinam de Pœnitentia mire depranarint*, *becauſe they wonderfully depraued the doctrine of Penance.* From what fountayne ſtreameth the acerbitie of this their accuſation? Becauſe the rigour of thoſe Canons, (r) which were of force in that time, is incompatible with the ſoftnes and delicacie of Luther's Sect, which, as being more apt for banqueting-chambers and bedds of downe, then Temples and Churches, is accuſtomed to entertaine with vaine diſcourſe voluptuous eares, and (s) *puluillos omni cubito aſſuere*, to ſpend the time in all

(q) *Cent. 3. c. 4.*

(r) *pœnit veteres Canon.*

(s) *Ezec. 13*

pleasure, *Sardanapalisme*, and luxurie. To descend to the next Centurie: in what hath it sinned? Chrysostome (forsooth) and the Doctours thereof (as presumed to haue in their writings certain defects and blemishes, *iustitiam* (t) *fidei fædè obscurarunt, haue fowly obliterated & obscured the Iustice of Fayth.*

(t) *Præfat. in Cent. 5.*

Nazianzene, whom ἀντονωμαστικῶς and for honour-sake the Ancients haue graced with the title of *The Diuine*, in the iudgement of Caussæus, is (u) *fabulator, quid affirmaret, nesciit, a lying writer, not knowing what he would affirme.* Ambrose, *a cacodæmone fascinatus est, is bewitched by an euill spirit.* Hierome is by the Aduersarie censured to be, (x) *æquè damnatus atque diabolus, as certainly damned as the deuill;* (y) *iniuriosus Apostolo, blasphæmus, sceleratus,*

(u) *Dialog. 6. 7. 8. Caussæ. vbi sup.*

(x) *Beza. in Act. Apost. c. 23.*

(y) *Bez vbi supra.*

impius : iniurious to the Apoſtle, blaſphemous, and wicked. In the libration and ballance of Gregorius Maſſouius (a great Idolater of Caluin) (z) *pluris eſt vnus Caluinus, quàm centum Auguſtini, One Caluin is of greater authoritie, then a hundred Auſtins.* Tush, a Hundred is here no number. Luther, (who euen belieueth in himſelf) nothing prizeth againſt his owne authoritie (a) *mille Auguſtinos, mille Cyprianos, mille Eccleſias, a thouſand Auſtins, a thouſand Cyprians, a thouſand Churches.* I hould it but needleſſe to ſpinne out this point to any further length. For who beare themſelues with this inſolencie to theſe former Fathers, (wrónging their honours with ſuch *Phillippicks*, or *Satyrous Paſquils*) no wonder if they breath nothing but pride, contumacie, and petu-

(z) *Zeſte ſian h. 1 de Trinit*

(a) *Luther. l. contra Hemir. regem Angl.*

petulant procacitie againſt Optatus, Athanaſius, Hilarius, the Cyrills, Epiphanius, Baſil, Vincentius Fulgentius, Leo, and Gregorie Biſhop of Rome. Neuertheleſſe if there can be giuen anie iuſt pretext for iniuſt proceedings, I denie not, but that there euer occurrs in the Father's Writings (vpon what booke ſoeuer we ſhall but incidently fall) that at which our Aduerſaries (as long as they remaine vnanimous among themſelues) muſt needs ſtomach & reſt much diſcontented.

For who doth hate ſett and appoynted faſts (the wings of Prayer) muſt they not reſt diſaffected towards Leo and Chryſoſtome; who haue made moſt learned & moning Sermons of the faſt of Lent, and of other ordayned faſt, as of things really practiſed in their dayes?

Who haue proſtituted their ſoules to open ſale, for riches, luſt, Epicuriſme (the Element of Luſt) ambitious and vaine ſights or Spectacles, muſt not ſuch men be fully g rged againſt Baſil, Chryſoſtome, Hierome, Auſtin; whoſe excellent Bookes of the Inſtitutes, rules, and required vertues of Monks, are in each man's hands?

Who haue euen enchayned and ſhackled Man's Will, by deſpoyling it of all Libertie; Who haue taken away all Rites and Ceremonies vſed at Chriſtian funeralls; Who haue burned and conſumed the Relicks of Saints; can they be in charitie with Auſtin; who hath written, *de libero arbitrio* three Bookes; *de cura pro Mortuis*, one; and of Miracles exhibited at Monuments or Tombes of Martyrs, a large (*b*) Chapter.

(b) *Auſtin. de Ciuit Dei l. 22 c. 8.*

that moſt worthie Worke, *de Ciuitate Dei*, beſides ſome Sermons (c) of the ſame Subiect?

(c) *Auſtin. ſerm. de diuerſ. 34. & ſeq.*

Who meaſure their Fayth by the falſe yarde of impoſtures, deceits, and calumnious ſleights; how tetricall and ſowre muſt they be with Auſtin, who hath written a moſt famous Epiſtle againſt *Manichæus* the Heretike, in the (d) which he profeſſeth himſelf euer to cleaue & ſtick faſt to Antiquitie, Conſent in doctrine, an vninterrupted Succeſſion, and laſtly to that Church, which alone (among ſo manie emergent Hereſyes) by long Tradition and cuſtome, challengeth to itſelf the name *Catholike*? Optatus Bishop of Miletus (whoſe pen did ſingle out the Donatiſts) impugneth their Sect or partie from the force of Catholike (e) Conſent & Com-

(d) *Auſtin. contra Epiſt. Manich. quàm vocat. fundam. c. 4.*

(e) *Optat. l. 1. & 2 contr.*

munion, accuſeth them of wickedneſ from the decree of Pope Melchiſedech, refuteth their Hereſie from the Order (*g*) and ſucceſsion of the Roman Biſhops, diſplayeth their furie from their contaminating (*h*) & defyling of the B. *Euchariſt* and *Chriſme*, conceaueth horrour at their ſacriledge ſhewed in breaking downe (*i*) of Altars, *in quibus Chriſti membra portata ſunt*, *vpon which the members of Chriſt are borne* and in polluting the Chalices, (*k*) *qui Chriſti ſanguinem tenuerunt*, *which contayned the Bloud of Chriſt.* Now I much deſire to know, how our Aduerſaries beare themſelues towards Optatus, whoſe memorie Auſtin (*l*) much celebrateth by accounting him a venerable and Catholike Biſhop, equall to Ambroſe and Cyprian; (*m*) & Fulgentius by ſtyling

l. 1. vbi ſupra.

(g] *l. 2.*

(h) *l. 2.*

(i) *l. 6.*

(k) *l. 6.*

(l) *Auſt. l. 1. contr. Parm. & de Vnitat. Eccleſ. c. 16. & l 3 de doctr. Chriſt. c. 40.*

him, *a holie and faythfull Interpreter of Paul*, reſembling him to Auſtin and Ambroſe. [m]

The Aduerſaries doe reade the Creede of Athanaſius in their Churches. Are they (trow you) fauorable and gratious to him? Who (being a graue Authour) did euen with whole peales of Lauds and prayſes magnifye (in a choyce booke of his) Antonie (*n*) the Hermit in Ægipt; And who with the Councell of Alexandria did with all proſtration and humilitie appeale to the iudgement of the Apoſtolicall Sea of S. Peter? How often doth Prudentius in his Hymnes pray vnto the Martyrs, whoſe worth in Verſe he ſo much recordeth? How often before their Reliks and bones doth he worship the King of all Martyrs? ſtands not this diuine Poët vnto

[m] *Fulgent. l. 2 ad Monim. Vide Epiſt. Synod. Alex.*

(n) *Vide Hieron. de ſcrip. Eccleſ.*

(o) *Vide Epiſt. Synod. Alex. ad feli-cem 2.*

them in the *Aſpect* of a *Diametricall Oppoſition*?

Hierome ſharpened his penne againſt Vigilantius, in defence of the Relicks and honour of Saints; againſt Iouinian, in patronizing the ſtate of Virginitie, do they not reade his Writings, with the Eye of ſullyuation and malignitie?

(p) *Vide ep. Amb. ad Italos t. 3. Su ij & eiuſ. ẽ Ambroſ. Epiſt. 85 Item ſerm. 91.*

Ambroſe (*p*) honoured his two Tutours Geruaſius and Protaſius with a remarkable Celebritie, and this to the great diſgrace and ignominie of the Arian Hereſie; to which Act the moſt holie Fathers (*q*) haue aſcribed their due *Encomion*, and prayſe; and which God himſelf hath warranted not with one onlie prodigious euent or miracle. Can they brooke Ambroſe therefore? Gregorie the *Great*, *our Apoſtle*, and in truth he is wholy ours; and vnder

(q) *Aug. l. 22 de Ciuit. Dei c. 8. Gregor. Turr. l. de gloria Martyr. c. 46. Metaphraſt.*

this title the verie ſound of his Name iarres in the eares of our Aduerſaries: This man (I ſay) the furie of Caluin (r) denyes to haue beene inſtructed in the Schoole of the Holie Ghoſt, becauſe he called ſacred Images (by which the Saints are to vs abſently preſent) the *Bookes of the illiterate and vnlearned.*

(r) *Caluin. Inſtit. l. 1 c. 11. nnn. 5.*

The day is too ſhort, and indeede the Sunne muſt runne a greater circle of his courſe to ſerue my turne, before I can number the Epiſtles, Sermons, Homilyes, ſmaller Volumes, & Diſputations of the Fathers; all being filled and ſtored with vnanſwerable proofes in defence of the Sentences and Articles of our Catholike Religion. As long as theſe their Monuments of Learning are to be ſoulde in the Stationer's ſhopps, (in which the Enemie moſt

vnworthily pretends, as you haue ſeene, ſo many chaynes of Errour and Superſtition to haue beene wouen) ſo long in vaine are our Bookes forbidden to be read; in vaine are the Sea-ports ſo narrowly kept, for the preuenting of their entrance in, in vaine are the houſes of Catholiks, their trunks, boxes, and other priuate receptacles violently broken open; in vaine are ſo manie minacious & threatening Proclamations ſett vpon the publike Gates, and other chiefe places in Cittyes; ſince neither *Hardinge*, nor *Sanders*, nor *Allan*, nor *Stapleton* nor *Briſtoll*, doe affect theſe ſuppoſed new dreames, more zealouſly, or with greater feruour and ſedulitie, then theſe Fathers (aboue by me mentioned) haue donne.

When I reflected vpon this poynt

with a ſerious introuerſion of minde, I grant, it gaue an edge to my deſire, and my greedines of Combat was encreaſed, in the which what way ſoeuer the Aduerſary shall take (except he will yeeld to God's honour) he runneth himſelf vpon the ſands. Yf he allowe of the Fathers; he then looſeth the field: Yf he exclude them; he thus eſcapeth; but by flight.

It ſo chanced (myſelf then being yong) that *Iohn Iewell*, the *Anteſignanus* & fore-man of the Caluiniſts in England (who euer buylded his ſtate in the ruines of men's Soules) did in his Sermon at Paul's Croſſe, prouoke the Catholiks with incredible boaſting; he through Hypocriſie, appealing to, and calling vpon thoſe Fathers, who flouriſhed within the firſt ſix

hundred yeares of our Redemption. Thoſe worthie men, who then ſuffered exile at *Louayne*, in all haſte arreſted his challenge with their penns, though they ſtoode obnoxious to diuers difficulties, in regard of the iniquitie of the times. I dare be bolde to pronounce, that the calumnie, ignorance, improbitie, and ſupercilious impudencie of this *Iewell* (who indeede wanted a foyle to make his luſter good) then happely layed open by theſe Men's wrytings, did ſo much benefitt to our generall Cauſe, at that I can hardly remember any one thing more aduantageous to the Catholike Church of England, then groaning vnder the Burden. Menacing Edicts and ſcrowles were in all haſte affixed vpon the common Poſts, that no ſuch bookes should be redd, or

kept by any ; though *Iewell's* vaunting exclamation might iuſtly ſeeme to extort the writing of them. All Perſons at that time, which obſerued this paſſage, did by this meanes learne, that the ancient Fathers were wholy *Catholike*; that is, *wholy Ours.*

Neither did *D. Humfrey* conceale this wound, giuen to himſelf and his Brethren; who, though he daigned to become Iewell's *Encomiaſt*, in immoderatly extolling him, and by ſeeking to embalme his Memorie by writing (s) his life ; yet did caſt this one aſperſion of incõſideration and inaduertencie vpon him ; to witt, that *Iewell* proffered to ſtand inalterably to the iudgements of the Fathers; with which men this Doctour in peremptorie & expreſſe words diſclaymeth from hauing the

(s) *de vita Iuelli.*

leaſt entercours, commerce, or aſſociation: ſo loath is the Enemie to keepe anie quarter with the Primitiue Writers and Fathers.

One time in familiar diſcours, we throughly ſownded *Tobie Mathew* (who now domineres in the Pulpit, enchanting, much aboue others, by his often Sermoning, the eare of *Credulity*, and whome for his good literature and ſparks of Moralitie we greatly affected) entreating him to anſwer ingenuouſly and plainely; Whether that man, who ſpent himſelf in diligent reading the Fathers, could poſſibly fluctuate touching the truth of the Roman Religion, or could vnfeignedly embrace that Payth, to the which himſelf ſo earneſtly exhorteth. He freely vnbreaſted himſelf, and thus replyed:

It was impossible, if so with the reading of them he would giue an indubious assent and credit vnto them. Which Sentence is most true, and I am fully perswaded, that neither himself at this present, nor *Matthew Hutton* (who is reputed by some, to be much trauelled in the Fathers) nor the rest of our Aduersaryes, who performe the like labour, can be of any other iudgement.

Hitherto therefore I may securely descend into these Lists, as prepared to battaile with those, who (as men houlding the wolfe by the eares) are forced to leaue vpon their Cause a perpetuall and indelible scarre or blemish, whether they reiect, or admitt the Fathers: Since in the One, they but prouide for their running away, in the Other they are suffocated and strangled.

The ſixt Reaſon.

THE GROVND of the Fathers.

IT is cleare, that if euer that precept and command: (a) *Scrutámini Scripturas*, *Search the Scriptures*, was (as in reaſon it hath, and ought to be to vs) peculiarly incumbent vpon anie ſorte of Chriſtians, that the moſt holie Fathers did (with the greateſt prayſe, and in the higheſt degree) accompliſh the ſame; ſince by theſe Men's diligence and charges, the Bibles haue beene tranſlated and tranſcribed into ſo manie tongues, and

(a) *Iohn.* 5.

tranſported into ſo manie diſcoaſted Nations: By theſe Men's dangerous (yet ſucceſſiue) attempts , they were ſnatched out of the flames of the Enemy, and of all vtter deuaſtation and extinguiſhment; By theſe Men's indefatigable paynes, each part and paſſage of them was moſt painfully cutt vp, and (as it were) anatomized. For both day and night thoſe Fathers did euen drinke vp the *Holie Scrtptures* : they were euer moſt readie from out their Chayres and Pulpitts, to diſcourſe of the *Holie Scriptures*; they alwayes enriched their voluminous writings with teſtimonies , borrowed from the *Holie Scriptures*; they haue diſcloſed and vnfoulded with their faythfull *Scholiaes* and Commentaries , the moſt knottie paſſages of the *Holie Scripture*: they

haue ſeaſoned their Feaſts & Faſts, with ſtudying the *Holie Scriptures*: To conclude, they haue ſpent all their dayes with a *Sabaoth leſſe* & inceſſant labour (euen to the end of their feeble old age) in meditating vpon the *Holie Scriptures*. And although the ſaid Doctours were frequently accuſtomed, to draw their arguments (in patronage of their Fayth from the authoritie of their fore-fathers, from the practiſe of the Church, from the Succeſſion of Popes, from Generall Councells, from Apoſtolicall Traditions, from the vndaunted conſtancie of Martyrs, from the Sentences & Decrees of the Paſtours of the Church, and from ſtupendious and aſtonishing Miracles, whereby the ſetled Courſe of *Nature* was, as I may ſay, vnnatured and diſſolued: Yet all theſe

diffe-

different ſorts of proofes they euer moſt willingly enleuened with ſtored teſtimonies of the written Law: This is their fauorit-ſtudie; this they preſſe; in this they make their *Station*; this mount (to ouer-topp their Aduerſaries) they daily raiſe higher through a continuall coaceruation & heaping togeather of ſacred Texts; To this (*b*) *armaturæ fortium*, theſe moſt valiant and ſpirituall Commaunders, fortifying the well-repayred edifice of the Cittie of God (againſt all wicked aſſaults) doe yeald by all right the firſt place and precedencie. And here now I haue the more reaſon to reſt aſtonished at that proude & foolish Exception of the Aduerſarie, who, (as one ſtill ſeeking for water in a flowing ſtreame) neuer ceaſeth to charge the Father's writings (being (b) Cant. 4.

euen loaded with infinite paſſages of Scripture) with want & penurie of Scripture. So long (ſaith he) he will giue aſſent to the Fathers, as long as they inſeparably adhere to the diuine Scriptures. Stand his words (thinke you) in *coniunction* with his thoughts? Well then, goe to. Let the moſt remarkable Authours, moſt ancient Fathers, moſt holie and reuerend Men, *Dionyſius*, *Cyprian*, *Athanaſius*, *Baſil*, *Nazianzene*, *Ambroſe*, *Hierome*, *Chryſoſtome*, *Auſtin*, and the *Latin Gregorie*, marshall forth togeather, being armed and garded on each ſide, with CHRIST, with the Prophets, with the Apoſtles, and with all Biblicall furniture and preparation. O that that Fayth might at this preſent raigne in England, the which theſe Fathers, being wholy deuoted to

the Scriptures, did build vpon the Scriptures. What ſcriptures they do produce, the ſame we will produce; what paſſages thereof togeather they do conferre, the ſame we will conferre: what they do from thence inferre, the ſame we will inferre. Will this ſatisfye thee, thou *Bible-pretender*? Spitt out, (man) deliuer thy minde freely. *No*, thou replyeſt, *except the Fathers (not diuorcing the letter from the intended meaning of the Holie Ghoſt) do expound the Scripture in a true ſenſe.* What is the ſenſe of theſe thy words: *in a true ſenſe*? forſooth *according to thy owne fillie weening*; This is the circle, within which thy diſputes are encompaſſed. Bluſheſt thou not at this thy maze and Labyrinth? Therefore, as being in good hope, that I ſhall finde aſſembled, in your moſt flou-

rishing Vniuerſities, manfe, who will looke into theſe Controuerſies of Fayth, not with a flegmatick and dull eye, but with an impartiall, sharpe, & diſpaſſionate iudgement, fully ballancing the trifeling euaſions of theſe men (by which euaſions, their Cauſe is wholy diſmantelled and layed naked to the view of all) I will with all chearefull readines expect this hower of fight; at what time I ſhalbe prepared to draw forth into the field the vnvanquishable troupes and forces of the Church of CHRIST, againſt the ſmall wilde companies of certaine poore and vnarmed freſh-water-ſouldiers.

The ſeauenth Reaſon.

HISTORIE.

THe ancient *Hiſtories* do vnveyle and diſplay the true eye and face of the ancient Church. Hither I prouoke the Enemy. Doubtleſly the Hiſtoriographers of greateſt Antiquitie (and thoſe , which our Aduerſaries vſurpe) are theſe : (a) *Euſebius, Damaſus , Hierome , Ruffinus, Oroſius, Socrates , Zozomene, Theodoret, Caſſiodorus , Gregorius Turonenſis, Vſuardus , Rhegius , Marianus , Sigebertus, Zonaras, Cedrenus, Nicephorus.* What do theſe men recorde, whoſe peculiar labour was to ſaue and redeeme the memory of the Churche's

(a) *Generall Hiſtoriographers*

Actions, from the *deluge of Time*? They relate our prayers, our progresses in disseminating the Fayth, our vicissituds and Returnes of seasons, our enemies. Yea (which ought to draw an indifferent eye more obseruantly vpon this poynt) euen those Historiographers, who professe implacable hatred to vs, as (a) *Philipp Melanæthon*, *Pantaleon*, *Funcius*, *the Magdeburgians*, when they do busie themselues in writing the Chronologie or Historie of the Church, except they gather togeather the honourable Actions of our men, by describing the palmie and victorious state of our Church, and do amasse with their pennes the treacherie and facinorous crimes of our Enemies, they should (as being depriued of any *Subiect or Argument*) haue passed ouer in an eternal

(b) *Heretical Historiographers*

ſilence fifteene hundred yeares.

To theſe we may adioyne the particular Hiſtorians (*c*) of certain Countryes, who (through a moſt labourſome curioſitie) haue regiſtred the Acts of each ſuch People. Theſe men, as if they had gotten a *Sparta*, the which they coueted by all meanes poſſible to cultiuate and beautifye, and who concealed not in their Chronicles (ſo preciſe they were to holde intelligence with all times, by meanes of *Hiſtory*) to relate any extraordinarie and chargeable *feaſtings*, or *long-ſleeued gownes*, or new-fashioned *hilts of daggers*, or *guilt ſpurres*, or any other ſuch trifles if they but taiſted of nouelltie; Yf they had heard, that Religion had ſuffered any digreſſion from its firſt Being, or had degenerated from the Primitiue ages,

(*c*) *Hiſtoriagraph. of certain Countryes.*

would certainly moſt of them haue made ſpeciall and punctuall mention thereof; yf not moſt, yet at leaſt ſome few; if not ſome few, yet ſome one or other without all doubt. There is not one Hiſtoriographer either fauourable or maleuolent towards vs, who euer recorded any ſuch alteration, or but once intimated in his writings ſo much.

For Example. Our Aduerſaries do freely acknowledge (a truth ſo euident, that it lyeth out of the way of contradiction) that the Church of Rome was once Holie, Catholike, and Apoſtolicall. When? Then, when it deſeruedly had obtayned thoſe high prayſes of Saint Paul; *Your* (d) *fayth* (ſpeaking to the Romans) *is renowned in the whole world: Without* (e) *intermiſſion I make memorie of you: I know*, (f) *that*

(d) *Rom.* 1.
(e) *Rom.* 1.
(f) *Rom.* 15.

coming to you (ô Romans) I shall come in the abundance of the bleſſing of Chriſt : All the Churches of Chriſt ſalute you : Your obedience (h) is published in euery place : Then , when Paul (i) (being at Rome in libertie) dilated the Goſpell to all : Then, when Peter (k) gouerned the Church gathered togeather in that place, then being *Babilon* : Then , when Clemens (l) himſelf (greatly commended by the Apoſtle) ſwaighed that Sea : Then, when the prophane Emperours , as Nero , Domitian, Traian, Antoninus did inhumanely butcher the Roman Biſhops ; Yea then, when (euen by the confeſſion (o) of Caluin) Damaſus, Siricius, Anaſtaſius , and Innocentius did holde the Apoſtolicall ſterne. For during this Age (eſpecially at *Rome*) Caluin (out of his bountie) gran-

Rom. 16. (h) Rom. 16 [i] Act 28. [k] 1. Pet. 5. (l) Ierome in c. ſcript. Eccl. & Euſeb. 2. hiſtor. c. 14. (m) Phil. c. 4 (n) Irenæus. l. 3. c. 3. (o) Calu. Inſtit. l. 4. c. 7. nu. 3. &

in Epist. ad Sadol.

teth, that the foresaid Bishops did departe in nothing from the Euangelicall doctrine.

Heare now I demaund: When did *Rome* loose this Faith so much aboue celebrated? When did she cease to be that, which afore she was? At what time, in what Pope's dayes, by what meanes, by what force or stratagems, with what encreases and degrees did a strange Religion inuade *Vrbem & Orbem*, not only the Mother-Cittie, but the whole world? What teares, what oppositions, what disconsolate sighes & groanes did this change beget? Were all men vpon the face of the earth drowned in a dead sleepe, or at least setled in the leese of an incurious negligence, stupour, and dulnesse, when *Rome* (*Rome*, I say) did stampe and dogmatize new

Sacraments, a new Sacrifice, new Articles of Religion? Was there not one Hiſtorian then to be found, neither of the Greeke, nor of the Latin Church, neither of any remote or neare Nation, who would but caſually fall vpon the leaſt touch of inſinuating ſo violent an irruption of a new Fayth, or giue the ſmalleſt ouerture thereof in his writings?

Therefore I conclude, It is more then euident; if we belieue thoſe things to be true, which *Hiſtorie* (in itſelf various and large) being the *Embaſſadour* of *Antiquitie*, the *Soule of Memorie*, euer reflecting back the image of things paſt, doth affluently and abundantly teſtifye; that ſuch a Change of Religion, as our Aduerſaries ſeeke to obtrude vpon vs, is a mere vapourous and imaginarie conceipt, as not being warranted

with the authoritie of any Hiſtory, ſince the Churches firſt beginning; and conſequently, that all Hiſtoriographers are mine, and that the effectleſſe attempts herein, and incurſions of our Aduerſaries are moſt cold and feeble, as nothing preuayling; except it be firſt receaued for a mayne *Theoreme* and Principle, that all Chriſtians of all times did precipitatly fall into groſſe miſbeliefe, and into the loweſt gulfe of Hell, *vntill Luther* (P) *did conſtuprate, and luſtfully pollute Catherin Bore.*

(P) *Vide Cochæus in anno* 1523.

The eight Reaſon.

PARADOXES.

TRuly (*moſt accomplished Men*) when I call to minde out of the abundance of manie Hereſies certaine ſtrange and prodigious Phantaſies of ſome opinionatiue Wryters, which will occurre to be impugned by me; I should deſeruedly condemne myſelf of ſupine negligence, ſloath, and puſillanimitie, if I should feare the shock and encounter of anie enemie. Let him be acute, let him be eloquent, let him be much practiſed in this kinde of warre, let him be a *Hellua* of bookes, and wholy abſorpt in his

ſtudyes, briefly let him be *All*, or *More*, then he is; yet of force muſt he bewray himſelf to be but drye, looſe, and faultering, as long as he shall ſuſtentate or maintayne theſe following ἀδυνατα, and impoſſibilities. We will diſpute (if it chance our Adnerſaries giue vs leaue) of (a) *God*, of *Chriſt*, of *Man*, of *Sinne*, of *Iuſtice*, of the *Sacraments* (b) of *Manners*. I will trye, if they haue the courage to iuſtifye that by dint of argument, which they in their owne ſoules belieue, and which (as neceſſarily reſulting from their diſcourſes) they diuulge in their peſtilent Scripts and pamphlets. I will cauſe them to owne theſe their Axioms and Principles: God (b) *is the authour and cauſe of Sinne, willing, ſuggeſting, effecting, commanding, working, and gouerning the flagitious*

(a) of God

(b) *Calu. Inſtit 1. cap. 18. l 2. c 4. l 3 c. 23. & 24. Peter Martyr. in 1. Samuel 2.*

counſells of the wicked : As the calling of Paul, ſo the adulterie (c) of Dauid, and the impietie of Iudas the proditour, was the peculiar hand-worke of God. ô monſtrous Aſſertion ! of which after Philipp Melancthon was ashamed , neuertheleſſe Luther (from whome Melancthon had borrowed it) doth extoll with infinite prayſe this Sentence, (d) as a heauenlie Oracle; and in this reſpect in part (e) equalls this his Schollar with Paul the Apoſtle.

(c) *Melanct. annotat. in cap. Rom. 8. wittemb. 1524.*

(d) *ſic docet Luther in Aſſert. 36. & in l.h. de ſeruo arbitrio.*

I would further here demaund, what was Luther's conceipt (whom our English Caluiniſts pronounce to be (f) *virum diuinitus datum ad orbem illuminandum, A man euen ſent by God to enlighten the World*) when he did expunge this Verſe out of the prayers of the Church : (g) *Sancta Trinitas , vnus Deus , miſerere nobis,*

(e] *Luth. præf. in annotat. Phil. in Epiſt ad Rom.*

(f) *Apolog. Eccleſ. Angl.*

Holie Trinitie, one God, haue mercie of vs?

I will next proceede to the *Person* of Christ. What is the meaning of these vnseasoned words? *Christ being the Sonne of God, is God of God;* So (h) Caluin teacheth: *Christ is not begotten of the substance of the Father*, So Beza. Againe, *Two Hypostaticall (k) Vnions are constituted in Christ; the one of the soule with the flesh; the other of the Diuinitie with the Humanitie.* That passage in Iohn: *I and my Father are one;* (l) *sheweth not, that Christ being God, is consubstantiall to God the Father.* Yea further, Luther (m) thus pronounceth: *Anima mea odit hoc verbum: Homousion, my verie soule hateth this word: Homousios, or Consubstantialis.* These (loe) are the beginnings and conceptions of Arianisme, which after receaue a more perfect shape. But let vs dogg these men further.

(g) *Vide Enchir. precum, anno 1543. of Christ*

(h) *Calu. l. 1 c. 13. num. 23 & 24.*

(i) *Beza. in Hesh.*

[k[*Beza. contra Schinel. de Vnitat. Hypost. dua. in Christ. natur.*

(l) *Calu. in Ioan. 10*

Christ

Christ (n) *from his infancie was not consummate and full of grace, but* (*as other men*) *encreased in the faculties of the Soule: And he being daily become more experienced by vse, did* (*as litle children*) *first* (o) *labour with ignorance.* Which is potentially as much to say, as that Christ was stayned with the spott and blemish of *Originall Sinne.* But take notice of more direfull and horride Doctrines. *Christ praying in the Garden, when he did sweate drops of Water and Bloud, was afraid with the sense & feeling of eternall damnation: He then vttered words without reason, without spirit; words suddenly bursting out through force of griefe and payne, and such as not being sufficiently premeditated, he instantly recalled and corrected.* Is there any more of this stuffe yet behind? Obserue. When Christ being vpon the Crosse, cryed out:

(m) *Luther contra Latomum*

(n) *Bucer in Luc. 2.*

[o] *Luther. Lor. Hem in Euang. doctr.*

Marlor. in Math. 26.

Caluin in harm. Euang.

My God, my God, why haſt thou forſaken me? He was burned with flames (r) *of fire, and vttered words of blacke deſpaire; no otherwiſe, then if he ſhould haue perished with eternal perdition.* See how theſe Goſpelers do euen meditate and ſtudie blaſphemies, poyſening the texts of holie Scripture with their wicked conſtructions. They further thus comment that Sentence: *Chriſt deſcended into Hell*; that is, *He being dead, did no leſſe taſte* (s) *Hell, then the Soules of the damned; this only excepted, that he was after to be reſtored to his former felicitie. For ſince* (ſay they) *only by corporall* (t) *death, he could profitt vs nothing, his ſoule therefore ought to fight with euerlaſting death, that by this meanes he might expiate our wickednes and punishment*; Thus do they detort the Written Word, to ouerthrow the

(r) *Brētius. in Luc part. 2. hom. 65*

(s) *Scmidel. conc. de paſſion. & cæna Dom.*

(t) *Caluin Inſtit. l. 2. c. 16. n. 10 11 & Brēt. in Catec. ann. 1552.*

dignitie of the *Eternal Word*. Now that no man ſhall ſurmize theſe ſpeeches to fall from Caluin through inaduertencie, the ſame Caluin taketh ſuch complacencie therein, & ſo ſtrong he is in this his blaſphemie, as that he pronounceth ali them to be *perditos* (u) *nebulones, loſt & damned ſellowes, qui doctrinam iſtam ſolatij plenam exagitant, who do call in queſtion this moſt comfortable doctrine.* O Times! ô portentious Times! what monſter haue you here nourriſhed? That delicate and princelie dropping bloud, which ſtreamed from the torne & pearced bodie of the innocent Lamb, of which bloud euerie ſmall dropp (in regard of the impreciable worth of the Sacrifice) was of force to redeeme a thouſand Worlds, could it nothing profit Mankinde, except

(u) *Calu. Inſt. l. 2. c. 16. nu. 12.*

the (x) *Mediatour of God and Man*, the Man CHRIST IESVS had suffered (y) *mortem secundam*, *the second death*, the death of the Soule, the death of all grace, and such as is companion only to Sinne and execrable blasphemie? In regard of this man's lunacie, Bucer (though impudent) will needs seeme to be of a more pliable sterne and modestie; who by the word *Hell*, in the Creede, vnderstandeth (z) *the graue*, by the figure *Epexegesis*, though most preposterously, or rather by an vnfit and idle *Tautologie*. Of our English Sectaries diuers are accustomed to range themselues herein vnder Caluin, their Idol: diuers vnder Bucer, their great Maister, and half Arche of their Church; and diuers also (such *Heterochits* in Fayth they are) do secretly murmure against

(y) Apoc. 2.

(z) Bucer. in Mat 26.

this Article; wishing (if without noyse and tumult it could be effected) it were eraded and put out of the Creede. Which thing to haue beene once attempted in a Conuenticle in London, one *Richard Cheny* (thereat present) did relate vnto me: a miserable old man, much afflicted by the theeues out of God's Church; yet had not the grace before his death to implant himself therein. Hitherto of CHRIST.

Touching *Man*; what doe they dictate? *The* (a) *Image of God is wholy obliterated in Man; All his faire impressions are extinct; All his Nature suffereth such a dissipation and dissolution* throughout the powers of his Soule, & is so vtterly ouerthrowne, as that not euen anie *Regenerate and holie man* is intrinsecally anie other

of Man.

(a) *Illyricus in varijs libr. de Origin. peccat Sacer de conue. Eccles. Aep. n.*

de im. & per ſanct. Cempnit contra Cenſ. Col.

thing then *meare Corruption, and contagion*, as being in league with all vice. Whither tend theſe doctrinall Speculations? or why do they forge theſe grounds? To the end, that themſelues, who through onlie Fayth ſeeke to lay violent hands on the Kingdome of God (which poynt is the verie Soule of Proteſtancie) and who lye wallowing in the mire of all turpitude, & engulfe themſelues in all wickednes, may accuſe Nature, deſpayre of being become Vertuous, and disburden themſelues of God's Precepts.

(b) Calu l. 4 Inſt c. 15 n. 10. 11.

(c) Illyr. in variis lib. de peccat. ori. vide Heshus. in ep. ad

And hence it is, that Illyricus (c) (the ſtandard-bearer to the Magdeburgenſes) hath reueted this poynt more firmely, by annexing his terrible ſentence of *Original Sinne*; *Which* he defineth *to be* (*after the fall of Adam*) *the internal Subſtance*

of Sinne.

of Soules, which the Deuil doth worke or cause, and which he transformeth into himself.

Illyr. an peccatis sit substantia.

This also is obuions and frequent in their Schoole. That (d) *all Smnes are equall*; yet with this cautionarie explication (least the Stoicks be brought againe vpon the Stage) *if God, as Iudge, doe ballance them.* As if God, who is a most iust Iudge, (and yet coueteth to ouerweigh more in Mercie, then Iustice) should rather by exagerating our offence, adde a heape then ease, to our burden. And thus in this trutination of Sinnes, it followeth, that that Cooke doth not commit a lesser sinne against God most seuerely iudging, who should kill (when there is no neede) *gallum gallinaceum*, a dung-hill cock, then that infamous Homicide did, who

(d) *Calu in Antid. Concil. Tridens Wiclef. apud Waldes l. de Sacram. c. 134.*

(being full of Beza) murthered with his piſtol *Gallum Heroa Guiſium*, the Noble *French Guyſe*; a Prince of vnmatcheable Vertue; then which facinorous act our part of Chriſtendome in this our Age hath ſeene nothing more deteſtable, nothing more deplorable.

Of Grace.

But it may be, that thoſe men, who lye plunged in this vnpleaſant ſtate of Sinne (*ſinne* being the very life of death) do neuertheleſſe ſpeciouſly and highly philoſophize of Diuine *Grace*, which (as a ſpirituall *Electuarie*) may cure this diſeaſe. Indeede they aſcribe very honourable and worthie priuiledges to this *Grace*, which they crye out in their bookes and ſpeeches, neither to be infuſed in our hartes, nor powerfull enough to check the malice of Sinne by reſiſting any flagitious

crime; but which they place extrinsecally and out of vs only in the (e) *fauour of God*; Which fauour doth neither correct, nor purge, nor enlighten, nor enrich the wicked, being become thral to all turpitude, nor euen regulate the sudden impetuosities of Nature; but only doth conceale and dissemble (God conniuing thereto) the old sinke and chanell of Sinne (yet remayning and stinking) that it appeareth not nauseous and loathsome. And with this playster our Aduersaries are so much solaced, as that they are not afraid to pronounce, that *Christ himself can be said to be no otherwise full* (f) *of Grace and Truth, then in that God the Father did in a wonderfull and most high degree extend his bowells of Loue & fauour towards him*. Sweete IESVS, what a blasphemous and

(e) *Luth in resp. contra Louan.*

(f) *Bucer in Ioan. 2. wel. in nat. Christi. Brent. hom. 12. in Ioan. Cent. 1. c. 4.*

horride doctrine euen against thy Nature, Honour, and Dignitie, haue these men created!

Of Iustice.

What thing then is *Iustice*? a bare *intentionall* (g) *Relation*. Since it is not wouen of the Theologicall Vertues, *Fayth*, *Hope*, and *Charitie*; which do inuest the Soule with their splendour and gorgeousnes; but it is only a palliating & hiding of the Offence; the which palliation who apprehendeth by Fayth (clearing by this meanes all accounts with God) is *as secure of his Saluation, as if he did already* (h) *enioy the interminable felicitie of Heauen*.

(g) Hesbus de Iustif. in resp ad 115 obiect. Illyr. in Apolog. Conf. Augu. c. 6 de Iustific.

(h) Cal l. 3 Inst c. 2 n. 28. 42

But goe too. Let the Aduersarie dreame this. How can he be assured of his future perseuerance in Iustice; for (i) want whereof the poore belieuing Man, though for a time he liueth piously, yet in the end depar-

(i) Mat 12 Luc. 11.

teth of the Theater of this world, in moſt calamitous & vohappie ſtate?

Here Caluin ſteps vp, and (k) replyes ſaying: except thou ſit ſo cloſe and inmoueable in thy Fayth, as that it doth aſcertayne thee of thy continuance in Vertue, and this in ſo ſtrong a manner, that thou ſtand not obnoxious to deceipt therein, (being euer in thy power to command ouer time and repentance) this thy floating and vnſtable faith *is to be contemned, as weake, faynt, and improfitable.* I here acknowledge the diſciple of Luther, (l) who thus indoctrinateth his Proſelyts: *A Chriſtian (though willing) cannot looſe his Saluation, except he forbeare to beliene.* What libertie and diſſolution in manntrs doth this doctrine inuolue?

(k) Caln. l. 3. c. 2. nu. 40.

(l) Luth. lib. de captiuit. Babylan

Of the Sacram.

I haſten to the *Sacraments.* Not

anie, not anie of them, not two, not one, (ô Blessed Christ!) haue they left. For their *bread* is poyson. *Baptisme* (though as yet not adulterated) is in their iudgement of no force. It is not a health-full Water; It is not the Conduyte of Grace, nor leaueth behinde it anie tincture in vs; It doth not deriue to vs the meritts of Christ; but it is only an *emptie signe* (m) *or signification of Saluation*. And therefore in respect of the nature of the Sacrament itself, they prize the Baptisme of Christ at no higher valew, then the (n) Ceremonie of it performed by Iohn. *If thou hast receaued Baptisme* (say they) *it is well; yf thou wantest it, no lasse; Beliue, and thou art saued, before thou* (o) *be baptized*. What then shall become of litle suckling *Babes*, who, except they be healped

(m) *Calu. Inst. l 4 c. 15. n. 2. & 10*

(n) *Calu. l. 4 Inst. c. 15. num. 7 Cent. 1. l. 1. c 10.*

(o) *Luth. l. de capt. Babilon.*

with the vertue of this Sacrament, can procure no benefit by their Fayth. But here the Magdeburgians (p) put in, and, as willing to straighten this crooked poynt, say: *Before we ascribe anie operation to the Sacrament of Baptisme, we will maintayne, that those infants haue Fayth, by the which they are saued: Of which fayth they doe obserue in themselues certaine secret and hidden motions, who yet obserue not, whether they liue, or no.* Harsh and strange! But if this be to be reputed harsh, then marke the *Antidot* of Luther; who here, to extricate himself out of the nett, sayth: *It is* (q) *better to omit the Baptising of an Infant, since his ablution, if so he do not believe, is improfitable.* Thus the Aduersaries speaking hereof with such a fluctuation of iudgement and mincing hesita-

[p] Cent. 2. l. c. 4.

[q] Luth. aduers. cochlæū item, epist. ad Melāct. to. 2. & in epist. ad Wal.

tion, know not how to deliuer their ſentences herein *Categorically* and poſitiuely. Therefore let *Baltaſar Paſcimontanus* digg through this ſtonie difficultie, and decide the poynt; Who being the Parent of *Anabaptiſts*, & ſeing, that not with the leaſt tecture of reaſon he could forge anie Fayth to be in Infants, did allow the caution of Luther, and exiling all *Pedobaptiſme* out of the Church, did thereupon decree, that only Perſons of ripe age ſhould be waſhed in the ſacred Font. As touching the *other Sacraments*; Although that *many headed Beaſt* [r] doth often pleaſe himſelf with the eiaculation and caſting out of his throate of moſt horrible contumelies againſt them; yet ſince they daily obtund the eares with a faſtidious iteration, I wholy pretermit

The Anabapt.

[r] *Apocal.* 13.

and paſſe them ouer.

There yet remaine behind certaine moſt hurtfull gobbetts of Hereticall doctrine, touching life and *Manners*; the which Luther had vomited out in his papers, that ſo from the impure belching of his ſtomach, he might inhale & breath poyſon into his Readers. Heare ô *you Academians)* with patience, but withall blush (for I preſume your cheekes cannot endure ſuch vnchaſt words) and pardon me, being the Relatour. *Of Mãners*

If the (s) *wife will not, nor can performe the due of marriadge, let the chamber-mayde come, and ſtepp in her roome. Certainly the art of Venerie is as neceſſarie* (t) *to euerie one,* (ſee what filth he diſgorgeth) *as meate, drinke, or ſleepe. Matrimonie is much more excellen', ( ) then Virginitie, ſince from this latter*

s) *Luth. ſerm de Matrim.*

t) *Luth. in lib. de vita cõiugal.*

u) *Luth. in Aſſ. Act. 16.*

x) Luth de notis Euang.

(x) Christ and Paul haue deborted all Christians. But what? Are these (perhaps) indiuiduall or peculiar to Luther? They are not. Since

y) Chark. l. in Cēs. sium.

they were lately defended by my Antagonist, Chark, (y) but most miserably (God knowes) and fearefully.

z) Luth. serm. de pisc. Pet.

Will you haue anie more drawne

a) Luth. in Asser art 32.

out of this Vessel? Why not? By how much thou art the more (z) wicked,

b) Luth. l. de ser. no arbit.

by so much, saith Luther, thou art more neare to Grace. All good Actions, (a) God iudging them, are Mortall Sinnes; God resting propitious, veniall and more pardonable. No man thinketh (b)

c) Luth. de Moyse

euil, out of his owne disposition. The Decalogue (c) nothing belonged to Chri-

d) Luth l. de Capt. Bab.

stians. God (d) respecteth not our Good

e) Luth. de capt Bab c. de Euchar.

Works. Only they rightly participate of the Supper (e) of our Lord, whose seitered Consciences are attended on with

sorrow-

sorrowfull, afflicted, troubled, confused, and erring thoughts or cogitations. Our sinnes are indeede to be confessed; but to anie man, *who if he do absolue thee but in* (f) *iest (so that thou belieuest) thou art fully absolued. To reade prayers of set Howers, belongeth not to Priests,* (g) *but to the Laitie. Christians are free* (h) *from the Statuts and Ordinances of Men.*

I am loath to foule my Paper any longer with such ordure; And I hope, I may be thought to haue already stirred enough in this vnsauourie puddle. I now end. And here I am not to incurre anie reprehension in your Censures, because I haue promiscuously insimulated the Lutherans and Zwinglians within the former Tenets or Positions; Since both these, being mindfull from whose loynes they are

f, *Luth. in Assar.* 12. 13

g, *Luth. de capt. Babyl. c. de Ord.*

h, *Luth. in capt. Bab. c. de Baptism.*

firſt proſeminated, doe much couet (through their proximitie of bloud) to entertaine a mutuall entercours and friendship; and therefore being thus (i) interlinked, doe interprete it as no ſmall iniurie to be diſ-ioined, (one thing onely excepted) in dogmaticall Articles of Fayth and Religion.

(i) Apol. Eccleſ. Angl.

Truly I am not of that ſtrength, as that I will vendicate to myſelf but the middle ranke of thoſe ſelected Deuines, who at this day haue proclaymed open Warre and Hoſtilitie againſt Hereſies. But this I well know, how feeble & weake ſoeuer I am, I cannot be endangered; whyleſt being ſupported with the Grace of Chriſt, and ſeconded both with Heauen and Earth, I ſhall fight againſt Innouations ſo odious, ſo execrable, ſo groſſe and

brutish, euen benighting & wholy darkning the iudgement of Man.

The ninth Reaſon.

SOPHISMES.

IT is an out-worne ſaying; that a fellow hauing but one eye, is able to gallant it among thoſe, who be ſtone-blinde. A varnished and diſſolute kinde of arguing hath often a ſoueraignetie ouer the iudgments of the vnlearned, which manner of diſpute (at not being ſolide and ſubſtantiue it itſelf) the Schoole of Philoſophers doth wholy exſibilate. The Aduerſarie (who is poore & needie in prouſes)

much offendeth herein. But his impoſtures (for the moſt part) are wrought vpon foure Threds ; the which rather in your Vniuerſities, then in the common ſtreets, I make choyſe to vnweaue.

Schiamachia. The firſt, we may call a *Schiamachia*, by the which a man doth diuerberate a ſhadow or the ayre with an impetuous (but idle) endeauour. In this ſort : Againſt thoſe, who vowe perpetuall Chaſtitie, and who confeſſe that Marriadge is good, but withall belieue, that Virginitie is better, the Scriptures are produced, ſpeaking (a) worthily and honourably of Marriadge. Whome doe they wound ? Againſt the meritorious workes, & feriall or paynfull labours of Chriſtians, dyed in the bloud of Chriſt (otherwiſe vnauayleable) manie diuine paſſages are

(a) 1. Cor 7.

alleadged, by the which we are commaunded to confide, neither in Nature, nor in the Law, but in the Bloud of Christ. At whom do they roue? Against those, who worship the Saints of Heauen, as most gratious seruants in the eye of CHRIST, are discharged whole volleys of shott out of the sacred Writ, prohibiting vs to adore manie Gods. Where be those Gods? This kinde of arguments, the which familiarly droppe from our Aduersaries penne, can in no sort proue to vs dangerous; to you (perhaps) wearisome and disgustfull.

An other peccant humour of theirs, is called *Logomachia*; Here one leauing the sense, doth childishly and litigiously contend with the naked Word. As thus: *Finde me, if thou canst* (say our Aduersaries) *Logomachia.*

the *word Maſſe*, *or Purgatorie* in the Scripture. What then muſt here be the inference? Doth not this open the ſluce to the denyal of the *vndiuided Trinitie*? Is not the doctrine of the *Trinitie*, *Conſubſtantialitie*, and the *Perſon* in the Scriptures, becauſe theſe Words occurre not in the Scriptures? Coſin germaine to this *Paralogiſme*, is a birding or captious taking hould of the verie letters; where the approued cuſtome and minde of the Speaker being neglected (which is the verie life of the *Word*, or by which the *Word* through a continuall acceptation is, as it were, indenized) we idely fight againſt the verie ſyllables; after this manner: The Word, *Presbyter* in Greeke, is nothing but a *Senior* in Latin: Againe, A *Sacrament*, is euerie *Myſterie*. But as in all, ſo in

this *S. Thomas* moſt pregnantly teacheth; ſaying: In *words* we are to obſerue, *non tam à quo, quàm ad quid*; not ſo much from whence they are deriued, as to what (by a warrantable cuſtome) they are applyed. (b) 1. part. qu. 13. art. 2. ad vrg. 2.

A third Impoſture is tearmed *Homonymia*; which largely ſpreadeth itſelf, and by which a *Word* is euen wrenched and ouer-much ſtrayned. For Example: *To what end ſhould there be the Order of Prieſts in the Church, ſince* (c) *Iohn hath ſtiled you all prieſts*? In like ſort, Iohn there addeth: *We ſhall raigne vpon the earth*; Why then ſhould their be anie peculiar Kings? Againe, The Prophet doth much celebrate a *ſpirituall* (d) *faſt*; *to witt, an abſtinencie from inueterate and accuſtomed ſinnes*; *Away therefore with all ſuperſtitious choice of meates, popish fish, and preſcript times* Homonymia. (c) Apoc. 5. (d) Eſay. 58

of fasting. But is this good Logike? Then marke, how it recoileth back. For then haue Moyses, Dauid, Elias, S. Iohn Baptist, and the Apostles euen doted, who limited their fasting from vsuall meates, within two or three dayes, or a| weeke's compasse; Whereas fasting from Sinne ought to be perpetuall and vnintermitted. This sophistrie you see, how sleightie and transparent it is. But I haste forward.

Circulatio. The fourth vicious forme of their disputing I call a *Circulation.* Thus for instance sake. Set downe (I say) the Notes of the Church. The Aduersarie replyes; *The Word of God, and the most pure Sacraments.* But are these in your possession and hands? *Who doubteth thereof?* I do not so much doubt, as absolutly denie it. *Consult herein* (saith he)

with the holie Scripture. I haue already consulted with it, and at this instant I stande lesse fauourable to your Cause, then afore. *Tush, it is most euident.* Euict so much by proufe. *We do not swarue a fingar's breadth from the* Word *of God.* Where is thy Witt, thou emptie Scull? Wilt thou still take that for thy argument, which is indifferently questioned on both sides? How often hath this thy erroneous dispute beene inculcated and exprobrated to thee? Wilt thou not leaue dreaming? wilt thou haue a torch to enlighten thy conceipt? I auerre, that the Word of God is wrongfully expounded by thee. I haue for my witnesses hereof fifteene hundred yeares. Stand irreuocably to the iudgement, neither of me, nor of thy self; but of the said

ſixteene hundred yeares. *I will ſtand to the iudgement of God*; (e) *Spiritus, vbi vult, ſpirat.* Behould what Cir-

(e) Ioan. 3.

cles, what *Meandrian* turnings, the Aduerſarie here maketh, and how vnſteadie he is in arguing! This trifler, being the Architect of ſo manie *Words* and Sophiſmes, (his Cauſe thus leaning vpon the feeble crutches of deceipt, and calumnie) cannot become formidable to any man; troubleſome he may be. With the *trouble* your patience (I hope) will diſpence; with the leaſt touch of *feare*, the matter itſelf ſtands wholy incompatible.

The tenth Reaſon.

ALL KINDES OF WITNESSES.

HÆc (a) *erit vobis directa via, ita vt ſtulti non errent per eam.* *This ſhall be vnto you a direct way, ſo that fooles ſhall not erre by it* ; ſaith the Prophet, ſpeaking of the Church. Now what man, though among the vulgar ſort, is ſo obtuſe and dull, if he beare but an eye fixed vpon his Saluation, who may not eaſily diſcerne, and withall impathe himſelf in the beaten way of the Church; it being ſo notoriouſly made playne, cauen, and tracked; he by this meanes declining in his gate all vn-

(a) *Iſay. 35.*

haunted foote-wayes, or craggie ſtepps and deuiations?

Theſe points shalbe made explorat & euident euen to the ignorant and illiterate; as Eſay hath prophecyed; to yourſelues then (if ſo you be conſtant to your owne good) moſt explorate, and moſt euident.

The Saints in Heauen.

Let vs preſente to the eyes of our Imagination, the *Theater* or ſtage of this *Vniuerſall All*; and let our thoughts lance forth into the mayne Ocean of euery thing created. All things diſpute in our behalf; all things euen ſweare the truth of our Religion. Let vs aſcend to Heauen: There we may contemplate *Roſes* (b) and *Lillies*, bleſſed Martyrs, I meane, who by ſheading their bloud, became *read*; by their innocencie *white and candide*. Such were the *thirtie three* (c) *Popes* ſucceſ-

(b) *Auſtin ſerm. 37. de Sanctis.*

(c) *Damaſ.*

siuely slaughtered by the Heathen Enemie. Such were the *Pastours* and *Doctours* in all Countries, who in that rugged and tempestuous state of the Church, engaged their bloud for the name of Christ: Such were the *faythfull sheepe*, who (in the *Azime* and puritie of a good Conscience) insisted in the stepps of their shepheards: Such were all the *Saints* now in Heauen, who through sanctimonie and puritie (like starres of the *greatest magnitude*) gloriously shined in the eyes of the Multitude. Certaine it is, that all these were *Ours*, when they here conuersed on earth; that all these continued *Ours*, euen to their last gaspe and dissolution. And but to retayle some Particulars out of diuers Hundreds, since I will not be lauish of time: On our side and

in vita Roman. Pontif.

Partie ſtoode bleſſed *Ignatius* (whoſe thirſt onlie Martyrdome could quench) who did not (e) paralelle anie man (no not the King) with a Bishop in matters of the Church; And who with his owne penne (leaſt otherwiſe they might perish) did record certaine (f) Apoſtolicall Traditions, of which himſelf was eye-witnes. On our ſide (g) ſtoode *Telesphorus* (the *Anachoret*) who commanded, that the Faſt of Lent (firſt inſtituted by the Apoſtles) ſhould be kept with a more rigorous care and obſeruation. On our ſide was *Irenæus*, who preached and confirmed the Apoſtolicall Fayth, euen from the (h) Succeſſion of the ſupreme Bishops, and the Sea of Rome. On our ſide *Victor* (the Pope) who by his (i) Edict or Bulle reduced all Aſia vnto Obedience:

(d) *Ierome in Catal. ſcriptor.*

(e) *Ignatius in epiſt ad Smirnens.*

(f) *Euſeb. l. 3. c. 30*

(g) *Damaſ. in vita Teleſph. tom. 1. con de conſec. d. 4*

(h) *Irenæus. 1*

(i) *Euſeb. l. 5. c. 24*

which Act though by manie and particularly by the former Irenæus (though otherwise a most blessed man) was censured ouer riged and seuere; yet not one euer questioned his authoritie, or traduced him, as assuming in that busines anie *Exoticall* or forraine Soueraignetie. On our side was *Polycarpus*, who for the deciding the (*k*) Question of keeping Easter-day, made a peculiar iourney to Rome; Whose relicks being burned, the Christians of *Smyrna* gathered togeather, celebrating the Memorie of their Bishop with an (l) Aniuersarie day, and most solemne Feast. On our side were *Cornelius* and *Cyprian* (that goulden Payre of Martyrs) both great Prelats, but greater the first, who sterning the Church of Rome, extinguished the African (m) Errours; And this other much ennobled hy mself through the great

[k] *Euseb. 4. hist. c. 13.*

(l) *Euseb. 4. hist. c. 14.*

[m] *Euseb. l. 7 hist. 2.*

obſeruancie, he bore to his moſt deare and friendlie Superiour. On our ſide was *Sixtus*, vpon whome, celebrating at the Altar the moſt dreadfull Sacrifice of the Maſſe, ſeauen (n) Cleargie-men did reuerently attend. On our ſide *S. Laurence* (Arch-deacon (o) to the ſaid *Sixtus*) who did euen importune Martyrdome, and whome the Aduerſaries (for their grace is to diſgrace the good) haue ſcourged out of their Calendar, our Martyrologe; and yet to him aboue twelne hundred yeares ſince, *Prudentius* (once Conſul of Rome) in this manner directed his prayers:

(n) *Prudēt. in hymn. de S. Laurent.*

(o) *vid. Aug. ſerm. 1. de S. Laurent. Amb. l. 1. off. c. 41 & l. 2. off. c. 28. Leo ſerm. in die S. Laurent.*

Quæ (p) ſit poteſtas credita,
Et muneris quantum datum,
Probat Quintum gaudia,
Quibus rogatus annuis.

(p) *Prudēt. in hymn. S. Laur.*

His

Hos inter, ô Christi decus,
Audi &c.

In English thus:

Seruant of Christ, what power is giuen
to thee,
The Roman ioyes at large do testifye,
By those great fauours, which thou doest
afforde
To them, who sue to thee in sweete accord.

Among which troupe, a rustick Poët,
ô heare,
His faults confessing with a trembling
feare:
O heare benignely poore Prudentius,
Guiltie of Christ's bloud through sinnes
most impious.

On our side stand those most

blessed Virgins; (q) *Cecilia*, *Agatha*, *Barbara*, *Agnes*, *Lucia*, *Dorothea*, *Catherina*, who (enioying an inward calme of their passions) defended their vowed Chastitie, as most incontaminate & intemerate, against all assaults and tiranny of men and Deuills. On our side was *Helena*, to whome the finding (r) of the Crosse (vpon which our Lord suffered) hath giuen so great celebritie and honour. *Monica*, (s) who (languishing and fainting away in deuotion) in the agonie of her last sicknes, most religiously and earnestly implored, that Prayers and Sacrifice might be offered vp for her at the Altar, after her death and departure. *Paula*, (t) who euen drunke with feruour and deuotion, (a wine, which the luke-warme Christian neuer tasteth) did aban-

[q] *Metaph. Ambr. serm. 90 tom. 3. & l. 1. de Virgin. A o Treu in Martyr.*

[r] *Ruffin. l. 1. c. 8.*

(s) *ex Aug l. 9. Confess. c. 7. vsq; ad 13.*

(t) *Hieron. in Epist. Pauliæ.*

don her Pallace and fruitfull Demaynes, and being a ſtranger, poſted (with a moſt wearisome pilgrimage) to the Caue of Bethleem, that ſo ſhe might ſpend the remnant of her life (the poore weake blaſt of breath) in ſpirituall retyres of the Soule, and in bewayling her ſinnes euen in that place, where CHRIST in his infancie lay crying in his Cradle, and ſwadling cloathes. On our ſide are *Paulus*, *Hilarion*, (u) *Antonius*, (x) thoſe good old ſolitarie and religious Heremits; whoſe euen ſpeaking ſilence in their dailie and nightlie meditations, pearced the eares of God. On our ſide was *Satyrus*, (y) a brother-germaine to Ambroſe, who (bearing about him the moſt *dread-full Hoſt*) ſuffered ſhipp-wrack; and through the ſtrength of his Fayth in that moſt

(u) *Hier n. in Catalog. Script.*

(x) *Ath x in vita S. Anto.*

(y) *Ambr. in orat. fu. de Satyro.*

(z) Ioan. Diacon.

holie Sacrament, escaped the danger of the Sea. On our side Nicolaus (z) and Martinus, (a) both reuerend Bishops, being Men much exercised in watching, cloathed with haire-cloath, and euen fead with extraordinarie and vnpractised fasting. On our side was Benedictus, (b) that Father of so manie Monks. Ten yeares space is too short a time to call to minde so manie thousands, as haue professed our Catholike Religion: And here I forbeare to repeate the Names of those, whome aboue I haue marshalled among the troupes of the Doctours of the Church, since I am mindefull (as I may tearme it) of my slow speedines. He that more largely will enrich and furnish himself with the knowledge thereof, let him euolue not only the Histories of ancient

(a) Sulp. Seuer. Metaph.

(b) Gregor. l. 2. Dial.

Writers, but chiefly ſuch graue Authours, of which number almoſt euery particular (t) Authour did pick out a particular Saint, that ſo by their Pennes, they might record their glorious Memories. Which labour after this Man hath performed, then let him in the ſecret and inward reflex of his Soule ſincerely relate to me, whether he be perſwaded, that thoſe moſt ancient and bleſſed Chriſtians (whoſe ſanctitie the verie Walls and ſtreets did in thoſe times Eccho forth) were, in Religion, Roman Catholiks, or Lutherans. I here call to witnes the Throne of God, and that *Tribunal of Iuſtice*, before which I shalbe conuented to giue a reaſon of theſe my *Reaſons*, and an account of this my attempted Challenge, that either there is no Heauen, or that Heauen

(c) *Vide Sixt. tom. Surij. de vit. Sanct.*

is *only Ours*; the firſt we wholy execrate; vpon this other then we caſt our ancker.

The damned. But now on the contrarie ſide, if it pleaſe, let vs peepe and looke downe into *Hell*. There lye broyling in a ſempiternal conflagration and flames of fire: *Who?* The *Iewes*. To whar Church profeſſed they an implacable hatred and hoſtilitie? *To our Church*. Who more? The *Heathens*. What Church haue they moſt tyranniouſly perſecuted? *Ours*. Who beſides? *The Turks*. Whoſe Temples and Oratories haue they demoliſhed and beaten downe? *Ours*. Who yet? *The Hereſiks*. Againſt what Church haue they made their trayterous Inſurrections and rebellious Aſſaults? *Againſt our Church*. For what other Church, then *Ours*, (ſtill breathing

new Spirits of feruour) hath layed batterie againſt (d) all the gates of Hell?

[d] Mat. 16.

When the *Iewes* were expulſed (e) Ieruſalem, and the Chriſtians began more fully to ſpread & plant their Fayth, ô immortall God! what confluence of Multitudes was then to thoſe holie places, (e) what religious reſpect was borne to that Cittie, what reuerence was giuen to the *Sepulcher* of Chriſt, to the *Manger*, to the *Croſſe*; and to other his monuments, with all which the Church (his Spouſe) was delighted, as with the worne and layd-aſyde garments of the Bride-groome? Hence flowed the *Iewes* barbarous and irreconciliable hatred againſt vs. Yea at this day and howr they complaine, that our Anceſtours wrought their Anceſtours ouer-

(e) *Euſeb. 4 hiſt. 5.*

(e) *Ierom in Epiſt. Paul. ad Marcel. & paſſim in Epiſt.*

throw; as from Simon Magus and Luther they receaued not the hurt (so much as) of a fillipp or flea-biting.

The Heathēs Among the Heathens (whilest their state was vpon the ascent of the wheele) there were manie bloudie Tyrants, who (swolne with liuour and malice against Christian Religion) during their raigne, and for the space of three hundred yeares (by certaine vicissitudes of times) only excogitated, how to punish Christians with most exquisite and horrible torments. What Christians? The Fathers, and the Sonnes of our Catholike Romane Fayth, who then euer remayned eauen, in Fortune's vneauennesse. Weigh well the thundering fragours and comminations of that inhumane Monster, who broyled S. Laurence vpon the gridiron:

Hunc (f) esse vestris Orgiis
Moremq; & artem proditum est:
Hanc disciplinam saderis,
Libent vt auro Antistites.
Argenteis scyphis &c.

(f) *Prudentius in hymno de S. Laurent*

In English thus:

The manner of your sacred Rites is knowne,
Report whereof through euerie place is blowne:
Your Bishops must performe their Sacrifice
In golden Plates; and sacred Bloud likewise
Must smoake in siluer Cupps in each man's sight,
And Tapers burne (beseete in gould) all night.

And further yet by ſpreading fame 't is
ſaid,
That thouſands of Seſtertians are payd
By your owne Brethren, through their
ſale of lands
Vnto your Churches vſe: And thus their
hands
To beggerie often bring their neareſt
heyres,
And ſo you free them of their father's
cares.
Theſe heapes of ſiluer vſually you hide
In ſecret corners of your Churches ſide.
You it repute a marke of Pietie,
To diſinherite your Poſteritie.
Therefore reſtore the treaſure badly gott,
Which now in darkeſome holes doth lye
forgott.
The Common-wealth, the King, the Pu-
blike Treaſure
In Iuſtice ought thereof to make due
ſeaſure.

And thus our Captaines and our Men-
of-warre
Of their iuſt ſtipends you ſhall not de-
barre.
A Principle you haue, it is well
knowne:
Reſtore to euerie one, what is his owne.
Ceſar (loe) here acknowledges Ceſar's
print
And ſtamp in ſiluer, made firſt at the
mint.
Render to Ceſar, what is Ceſar's due;
I aske, but what by right ought to accrue.
Your God his ſtampe in ſiluer did not
frame,
Nor ſtoared was with gould, when firſt
he came:
In riches poore, his doctrine he firſt
taught,
With emptie purſe his Precepts he in-
brought.
Performe in deeds, what with his Words

accords;

Restore your Gould; be only rich in Words.

Who seemeth this Tygar to be? Against whome doth he thus fome, and lighten forth his rage? Whose Churches, Sacrifices, lights, Rites, and ornaments seeketh he to abolish? What Churche's goulden gobletts, and siluer Chalices, and sumptuous donaries, and plentifull treasure doth he so much stomack? Verily this *Man* euen acteth *Luther*. For vnder what other veyle haue our *Nemrods* (g) masked their latrocinies and robberies, when they prayed vpon the Churches, and dissipated the patrimonie of CHRIST? But now to looke on the other end of the Ballance; *Constantine the Great* (that terrour or scourge of those, who were scourges of Christians)

(g) Gen 10

what Church brought he to the hauen or shore of quietnes? *That verie Church, of which Sylueſter* (h) *was Pilot* whome liuing (for feare of perſecution) vnder the hatches in Soractes, Conſtantine called forth, that from his hands he might receaue our Baptiſme. Vnder what banner fought this Emperour, that he became ſo victorious? *Vnder the ſigne of the* (i) Croſſe. By what Mother was he made ſo celebrious? *By Helena.* To what Fathers of Chriſt's Church did he adioyne himſelf? *To the Fathers of the Nycene Councell.* Who were the Men? *Sylueſter, Marcus, Iulius, Athanaſius, Nicolaus.* To whoſe prayers did he recommend himſelf? *To the interceſſion of Antoine.* (k) What ſeate did he affect in that Synode? *Through an humble ambition, the* (l) *loweſt.* O how more

(h) *Damaſ. in Sylu. Nic. l 7 c 33. Zonaras Cedren.*

(i) *Euſeb. l. 2 de vit. Cõſtant. c 7 8. 9. Sozom. l 1. c 8. 9.*

(k) *Athan. in vita S. Ant.*

(l) *Theod. l. 1. c. 7.*

regall and princelie did he appeare, being enthroned in the *Chayre of Humilitie*, then thoſe doe, who haue vnduely hunted after the Title of a King? It is ouer tedious to relate all the particulars of this Paſſage. But from the different comportments of theſe two Emperours (the one being moſt maleuolent to vs, the other moſt beneuolent) we may eaſily coniecture of all other poynts. For as by the wickednes of the firſt, our *Prologue* became moſt turbulent; ſo by the vertue of the later, our *Caraſtrophe* and end was made moſt diuine and happie.

The Turks. (m) *Zonaras*

Next, let vs behould the *Turkish* proceedings. *Mahomet & Sergius* (m) (the Apoſtata Monde) lye howling in the loweſt and moſt darkeſome nooke of Hell, being loaded with their owne and their Succeſſour's

flagitious crimes. This portentious and *fierce Beast* (the *Saracens* and *Turks*, I meane) except he had beene (n) calmed and repreſſed by the *Order* of Knights of our *Holie Warfare*, and by our Catholike Princes and Forces (for as for Luther, Solyman the Turk is reported to haue giuen thankes to him by his letters; and for the Lutheran Partie and States (as if they had interleagued togeather, or at leaſt had beene but *Aduerſarie-friends*) this progreſſe of the Turks is to them accounted pleaſing & gratefull) this furious *Erynnis*, I ſay, being moſt exitial & dangerous to all Chriſtendome, had before this day made deuaſtation and ſpoyle of all Europe, breathing an vtter euiſceration thereof; and had beene no leſſe forward and diligent in ouerthrowing Altars,

(n) *vide Volater. Iouium. Æmilii. l. 8. Blond. l. 9.*

and the Signes of the Croſſe, then Caluin himſelf whoſe *Act*, is hereticall impietie hath beene. Since then by the labour and induſtrie of our men (whoſe inuincible courage hath beene the ſtoppe or *partition-wall* betweene the *Turke* and Europe) the Saraceus haue beene kept back from the cutting of the throats of all Chriſtians: It therefore cannot be denyed, but that they are to be reputed, as our deſigned and peculiar enemyes.

The Heretiks.

Let vs vouchſafe a looke vpon the Heretiks, who are the dreggs, the bellowes, the fuell of Hell-fire, there they lying in a death, which neuer dyes. Firſt affronteth vs *Simon Magus*: What did he perpetrate? *He ſpoyled man of free-will*, (o) and firſt *broached the doctrine of ſole Fayth*. Next appeareth *Nouatianus*.

(o) *Clemens l. 1. recognit.*

What

What Gallant was this? *This Man tumultuously making himself Antipope,* did braue, (q) *and shoulder out of his Seate, Cornelius the true Pope*: He further was an enemie of the two (r) Sacraments of *Penance* & *Chrisme*. Then occurreth *Manes Persa*. This fellow's Scene, was to *dogmatize, that Baptisme* (s) *could not conferre Saluation*. After him, *Aerius* (the Arian) presenteth himself: This *man condemned all Prayers* (t) *for the dead; and equalled Priests with Bishops*. Next followeth *Aetius*, who with open mouth maintayned the Heresie of *Onlie Fayth* who was surnamed, ἄθεος (x) (an Atheist no lesse then Lucian. Then crept vp *Vigilantius*, who could *not brooke, that Saints* (y) *should be prayed vnto*: And *Iouinian, who (wholy immersed in flesh) placed Virginitie* (z) *and Marriadge in*

(q) *Cypr. epist. ad Iubaian & l. 4. epis. 2.*

(r) *Theod. de fab. Hæret.*

(s) *August. hær 46.*

[t] *Epiph. hær. 75. & Aug. hær. 53.*

(u) *Aug. hær 34.*

(x) *Socrates l. 2. 28.*

[y] *Iero. in Vigil. & Aust. hær. 83.*

(z) *Ierom. in Iouinian.*

one ſcale or ballance. To conclude, in the end came that vniuerſall *Colluuies*, or maſſe of filth, *Macedonius*, *Pelagius*, *Neſtorius*, *Eutiches*, the *Monothelits*, the *Iconomachi*, & other Planetarie & wandring Heretikes, to whom Poſteritie ſhall adioyne *Luther* & *Caluin*. Of what ayerie were al theſe Birds? *They were all bad Crowes, hatched of one and the ſame eg*; Who rebelling and making head againſt the chief Doctours and Paſtours of our Church, were in the end by them confounded, and annihilated.

The Earth.

Let vs leaue *Hell*, and be teſtored to the *Earth*. What way ſoeuer I conuert my eye or thought, whether I behould and conſider the *Patriarchall* and *Apoſtolical Seates*; or the chiefe *Prelats* of other Nations; or the moſt renowned *Princes*, *Kings*, and *Emperours*; or the firſt *plantation*

of Christianitie throughout all Countries; or anie *Character of Antiquitie*, or *Light of Reason*, or *signature and print of Vertue and Moralitie*; They all most seruiceably giue their voyces and suffrages in behalf of our Fayth; yea they all euen trumpett forth the indubitate infallibilitie thereof.

Apostolicall Seats.

Witnes of this poynt is the vninterrupted succession of the Roman Bishops; In which Church (to speake in Austin's dialect) (a) *Apostolicæ Cathedræ semper viguit principatus, the principalitie and preheminence of the Apostolical Chayre euer flourished.* Witnesses also are *other Apostolical Seates*; to which this verie name of *Apostolicall*, was peculiarly and remarkably ascribed; in that they were first (b) erected either by the Apostles, or by their Hearers and

(a) *Aust. Ep 162.*

(b) *vide Terml.*

Schollars.

de Præſcript. Aug. l. 2. de doctrin. Chriſtiã c. 8.

Witneſſes againe are the *Paſtours and Doctours* diſperſed through-out all Nations; being much diſtermi-nated in place, but in our Religion moſt concordant: as, (c) *Ignatius and Chryſoſtome*, at Antioch: *Peter, Alexander, Athanaſius, Theophilus*, at Alexandria: *Macarius and Cyrill*, at Ieruſalem: *Proclus*, at Conſtantino-ple: *Gregorie and Baſil*, in Cappado-cia: *Thaumaturgus*, in Pontus: *Poly-carpus*, at Smyrna: *Iuſtinus*, at Athens: *Dionyſius*, at Corinth: *Gregorie*, at Nyſſa: *Methodius*, at Tyrus: *Ephre-mus*, in Syria: *Cyprian, Optatus, Auſtin*, in Africke: *Epiphanius*, in Cyprus: *Andreas*, at Creete: *Ambroſe, Paulinus, Gaudentius, Proſper, Fauſtus, Vigilius*, in Italie; *Irenæus, Martinus, Hilarius, Eucherius, Gregorie, Saluianus*, in France: *Vincentius, Oroſius, Hilde-*

Most diſtant countryes.

(c) *Ierom. in Catal. ſcriptor. Eccleſ. & alij.*

fonſus, Leander, Iſodorus, in Spayne: In *Britannie*, *Fugatius*, *Damianus*, *Iuſtus*, *Mellitus*, *Beda*. To conclude (that I may not be thought ambitious in recitall of Names) what intire works, or but fragments, are yet extant of thoſe Writers, who liuing in moſt diſ-ioyned parts of the Earth haue ſowed the Goſpel of Chriſt, they all corroborate and ſtrenghten that one Fayth, which we Catholiks at this day profeſſe. O bleſſed Chriſt! with what coulour or pretext of excuſe can I playſter my cauſe, or how can I apologize for myſelf, why thou ſhould not exterminate me out of the number of thy Saints, yf ſo I ſhall aduance before ſo manie Lights of the Church, certaine obſcure hedge-creepers; in number few, in learning weake, in doctrine and Fayth

diuided, in conuerſation prophane and facinorous?

Princes. Witneſſes in like manner are all ancient *Princes*, *Kings*, *Ceſars*, and their *Common-wealths*; The pietie of which Princes and People, and the Diſcipline both of Peace and Warre did originally take their rooting, in this our Catholike doctrine. What (d) *Theodoſij* out of the Eaſt, what *Charles'es* out of the Weſt, may I here recite? What *Edwards* of England, *Lodonicks* of France, *Hermingildi* of Spayne, *Henryes* of Saxony, *Wenceslaes* of Bohemia, *Leopolds* of Auſtria, *Stevens* of Hungarie, *Ioſaphats* of India; finally what other *Dynaſtaes* and *Toparchaes*, I meane, Gouernours of Empires and particular places, throughout the whole world, may I appeale vnto? All which (being organized with ſecular power) by

(d) *Vide ſex tom. Surij de Sanct.*

example, by Armes, by Lawes, by ſolicitous induſtrie, by magnificent charges, haue maintained & ſupported our Church ? For ſo Eſay long- (c) *Eſay.* 49.
ſince foretolde : *Erunt Reges nutricij tui, & Reginæ nutrices tuæ*; Kings ſhalbe thy foſter-fathers, & queenes thy nurces. Giue eare, ô *Elizabeth*, moſt potent Queene; To thee ſo great a Prophet preacheth, thee he inſtructeth in thy dutie. I doe confidently auerre, that *one Heauen in not wide enough, to contayne Caluin and theſe Princes.* With theſe Monarcks then range thyſelf, runne with them one and the ſame line of Action; To thee I ſpeake, who art worthie thy Progenitours, worthie the tranſcendencie of thy witt, worthie the rarenes of thy learning, worthie the high prayſes and *Elogies* paſſed vpon thee, finally worthie thy preſent dignitie & Re-

gall Soueraignetie. Only this thing I plott towards thee, and this I will plott, whatsoeuer be the euent: This is my dangerous machination, this is my trayterous attempt, against whome, as against the designed enemie of thy life, the Aduersaries so often do threaten the gibbet. *All hayle, ô holie Crosse!* The day will come (*ô Queene Elizabeth*) that verie day, I meane, when the veyle of each man's actions shalbe drawne aside, & when it will euidently appeare, whether the *Societie of* IESVS, or the *broode of Luther* did affect thee with Christian Loue and Charitie. I hasten forward.

Countryes conuerted to Christianitie.

Witnesses furthermore of the certaintie of our Religion, are all the Quarters of the World, to the which (after the Incarnation and Birth of Christ) the trumpet of the Gospel

hath ſounded. Was it a worke of ſmall labour (thinke you) to ſeale vp for euer the mouthes of the *Idolls*, and to import and bring the Kingdome of God vnto the Gentils? Luther preacheth Chriſt; We Catholiks preach Chriſt, But is Chriſt diuided? (f) No. (f) Either we, or he, doe preach a falſe CHRIST. How then ſtandeth the matter? *I will shew.* Let him be the true CHRIST, and let him be on their partie, by whoſe forces *Dagon's* (g) necke was ſhiuered in peeces. Our CHRIST vouchſafed to vſe our paines, when he diſ-enthralled & freed ſo manie Soules from longer worshipping of thoſe *Iupiters*, *Mercuries*, *Dianaes*, *Phœbades*, and diſſipated from their harts that horrible *Night* of Hellish darknes. The time will not ſuffer me to inſiſt in forraine preſidents & examples; The diſcloſure (as I may

1 Cor. 1.

(g) 1. Reg. 5.

ſay) and opening of ſuch Countries (in reſpect of Chriſtian Religion) as are neare at hand & domeſticall, we will contemplate. The *Irish Nation* then firſt ſucked either no Religion, or ours, (that is, the Catholike Religion) from *Patritius*, the *Scottish* from *Palladius*, the *English* from *Auſtin*; All theſe three men being conſecrated Bishops at *Rome*, ſent from *Rome*, and euer with a dutifull Obſeruancie reuerencing *Rome*. The matter is moſt euident. I poaſte.

A heape of Witneſſes.

Witneſſes in this laſt place of the irrefragable truth of our Fayth, are the *Vniuerſities*; witneſſes are all *written Lawes*; witneſſes the *common manners and cuſtomes* of People; witneſſes the *Election and Inaugnration of Emperours*; witneſſes are the *Ceremonies & Anoylings of Kings*; Witneſſes

the *Orders of Knights*, and the verie *fashion of their Militarie Robes*, Witnesses are the *Churches-windowes*; witnesses the *Stamps and Coynes of Siluer*; witnesses the *Gates of Cities*; and their publike *Towne-howses*; witnesses the *pious works & vertuous liues* of our Ancestours; To conclude, Witnesses are all things whatsoeuer, *Great or Small*, contayned within the Circumference of this vast *Vniuers*, that no other Religion then ours, did euer take anie deepe roote and plantation.

All which former Reasons and Considerations (as so manie sealing Arguments, and euen cloying my Iudgement with satiety of Proofes) being fully & deliberatly weighed, I did hould it no litle insolencie and madnes for me, to breake with all Christians of precedent Times,

giuing them my laſt *Adieu* ; and to comparte & conſociate myſelf with the verie froath of men, & certaine out-caſts or loſt Companious. Wherefore I freely confeſſe, I am much encouraged and animated to this Conflict, in which except the Saints of God be detruded & driuen out of Heauen, and proud *Lucifer* recouer Heauen, I cannot fall. In regarde whereof I doe preſume, that *Charke*, who ſo inhumanely doth conuitiate me, tearing aſunder my good name and reputation, should in all equitie be of a more gentil flexure, and more ſupple-minded towards me, if I be reſolued to impathe my ſinfull and poore ſoule (the which CHRIST hath bought at ſo high a rate) rather in a *ſafe way*, in a *certaine way*, in the *King's high-way*, then to hang it vpon the

rockes and bryas of Caluin's pestiferous doctrine and Innouations.

The Conclusion.

Here now (*most celebrious Academians*) you haue this small guift (an earnest of my much expected Congresse) composed at seuerall stolen howers in time of my daily iourneying. My proiect was, to absterge and wipe away with you my supposed spott of arrogancie, to giue some Reasons for the iustifying of my confidencie, & withall, whyleſt you are inuited to the Schooles with me, to sett before your iudgements some considerable poynts, by way of taste & delibation. Yf you hould it equall, if secure, if reasonable, to erect Luther or Caluin, as the *Square* of the Scripture, the *Oracle* of the

Holie-Ghoſt, the *rule* of the Church, the *Schoole-maiſter* of all Councells and Fathers, to be short, a *God*, aſſuming a ſupreme ſoueraignetie ouer all Witneſſes and Ages, I am in deſpayre of bettering your mindes by my endeauours, whether you Reade or Heare: But if you be ſuch, as I haue *Ideated* and figured out to myſelf, Philoſophers, eagle-eyed, louers of Truth, integritie, & modeſtie; enemies to headlong raſhnes, illaqueations, and Sophiſmes; you then will eaſily ſee the full day at Noone-tyde, who can eſpie the firſt appearance or breake of day, through a ſmall creuis or ſlifter. I will euen power myſelf out vnto you, & will freely ſpeake, what the immenſenes of my Loue towards you, your owne danger, and the greatues of the buſines may iuſtly

ſeeme to require. The *Deuill* is not ignorant, but that you will moſt clearely diſconer this light, if once you beginne but to lift vp your eyes. For what ſtupour and inſenſibilitie is it, to aduance aboue all Chriſtian antiquitie ſome obſcure and vnlearned *Hanmers* and *Charks*? But there are certaine pleaſing Allectiues, by which the *deuil* much enlargeth his kingdome, and by which (as by his netts) he hath already enſnared many of your qualitie. What be they? *Gold*, *Glorie*, *delicacie* of *fare*, *Venerie*. Spurne at them. O, buyld your mindes of ſuch an height, as that the aſſaults of theſe low and fading delights may not reach thereto. What other thing are theſe, then the entralls of the Earth, ſhrill and ſtridulous Ayre, a Kitchin of wormes, dunghill pleaſures? Spitt

at them. CHRIST is *rich*, who will maintayne you: He is a *King* who will *honour* you: *Lauteous*, who will ſatiate you: *Specious and beautifull*, who will heape vpon you all pleaſure and happineſſe. Vnder his Banner then marſhall yourſelues, to him giue vp your names; that ſo you being become truly moſt learned, & ſpiritually moſt valourous, and this without delay (for he is ignorant, who is euer learning; and liueth euill, who is euer beginning to liue well) you may cloſe vp your dayes with Trophies and Triumphs of Victorie. Fare you well. From *Coſmopolis*, a Cittie in the World. 1581.

FINIS.

THE HEADS OF THE TEN Reasons.

1. *The Sacred Scriptures.* *pag.* 39.
2. *The Sentence of Holie Scriptures.* *pag.* 59.
3. *The nature of Holie Church.* *pag.* 63.
4. *Councels.* *pag.* 73.
5. *The Fathers.* *pag.* 87.
6. *The grounds of the Fathers.* *pag.* 110.
7. *Historie.* *pag.* 117.
8. *Paradoxes.* *pag.* 125.
9. *Sophismes.* *pag.* 147.
10. *All Kindes of witnesses.* *pag.* 155.